THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

WITHOUT pretending, Messrs. Editors, to be "expert in weaving rhyme," I venture to send you the following free translation of the Latin lines in your last. As the subject seemed to admit of it, I have added the concluding stanza, which I transmit for your use, if you think proper.

[We again insert the verses from our last, for correcting the last word of the fourth, there misprinted *multum*. The translator has, however, given the true sense maugre the printer's error.]

RHYTHMUS BERNARDI.

Expavesco miser multum,
Judicis severi vultum;
Quem latebit nil occultum,
Nec manebit quid inultum.
Et quis nostrum non timebit,
Quando judex apparebit,
Ante quem ignis ardebit,
Peccatores qui delebit?

"Trembling with awe and guilty dread,
The face of my just Judge to see:
Where shall I hide my fainting head—
Where his almighty presence flee:
Nothing is hidden from his eye,
In earth, or heaven, or air, or sky;
Nothing resists his awful hand—
Prepare, my soul, prepare, before this GOD to stand.

"Where is the heart unmoved by fear?
Conscious his Judge, in majesty,
With throngs of angels, draweth near!
What sinner will not shrink to see
That awful GOD, whose footsteps shed
The lightnings glare, and thunders dread?
Where, trembling sinner, canst thou flee
When flames of his devouring wrath shall follow thee?"

JESUS has died, his blood has shown
Mercy with justice reconciled:
Though sin's deep sorrow I have known,
Yet Hope, celestial Hope has smiled:
"Fear not"—bless'd word! "the CHRIST has shed
His 'perfect peace' around thy head;
His sacrifice is full and free,
He tasted death to purchase life for all—for thee!"

M. A.

PSALMODY.

With one consent the people rejoice,
Filling the church with a lofty voice:
They sing a service which they feel,
For 'tis the sunrise of their zeal.

WORDSWORTH.

From the Euterpeiad.

ON CHURCH MUSIC.

Continued from page 225.

"A vois he had as smale as hath a gote."

CHAUCER.

MR. EDITOR,—After having considered with you the mischief which is done to sacred music by the introduction of theatrical performers into a Christian Church choir, and by the levity of the organist, I would now invite your attention to the duties of the clerk, and show to you how much influence this person has in retarding or promoting the object of sacred music. In most of our churches the offices of clerk and chorister are held by the same individual, whose duty it is to guide the responses of the people, and to lead the singing of the choir and the congregation in general. How important it is that such a person should be well skilled in music, and of correct and moral principles, may be soon discovered by every one who is to any degree acquainted with this office.

The clerk should possess a clear, distinct, and articulate pronunciation, as well in reading as in singing, and judgment sufficient to render the music suitable to the purposes of devotion. It is by no means important that he should lead on the air or treble, which is seldom within the compass of a natural male voice. Bass, alto, or tenor, may be sung by him, or any part to which his voice seems best calculated. But in this respect there seems to be a mistaken notion on the minds of many persons, and consequently we hear in so many churches the air or treble sung by the clerk, which generally lies above his natural voice, and almost obliges him to use the falsetto. As the falsetto cannot be sung with that force and expression which is in the power of the natural voice, it happens that the tones frequently become as offensive and disagreeable as the noise of those animals to which Chaucer in our motto resembles the falsetto. To avoid this evil, there are some congregations which dispense altogether with the office of clerk, and have in his place a lady leading the singing on the treble. But it is sometimes the case that the latter is favored with so clear, sweet, and flexible a voice, and sings with so much refinement, that the congregation are loath to interrupt the charmer in the choir. Should a voice be heard, desirous to join in the praise to GOD, numerous eyes would at once be fixed on the intruder, and punish him with staring looks for his devotional impudence. Then indeed there is some danger that "sacred music administers only to the vanity of the performer, and to the gratification of the hearers, who thus as it were themselves inhale the incense which they are solemnly wafting, though they have full enough need that it should ascend and find favor for them with the Searcher of hearts." I cannot omit in this place a few lines from Salvator Rosa, who was as severe with his pen as bold and original with his pencil, and who has not spared the pedantry of false refinements, and abuse of church music.

How "scandalous, in such a place,
To see infatuate Christians listening round,
Instead of supplicating GOD for grace,
To *tenor*, *bass*, and subtleties of sound."

The instances, however, of such ladies leading the singing in churches, are as yet too rare to give reason for alarm. More harm is done by those clerks who read each line of the psalm aloud before it is sung by the congregation, which is confessing that even their own syllabic and unisonous singing is not sufficiently plain to render the words intelligible; and indeed they are more frequently disguised and injured by psalmodic singing than by the most rapid and artificial cantilina of florid song. Such singing as is customary in many of our churches gives neither ornament nor dignity to the psalms or portions of Scripture that are drawled out, and bawled with that unmusical and unmeaning vehemence which the satirist has described:

———"so swells each windpipe—
Such as from laboring lungs enthusiastic flows,
High sound, attemper'd to the vocal nose."

Music is supposed to add to the energy or embellishment of the words; but when sung by persons who are indifferent to their meaning, how can the true expression be given to them, and how can they promote the object of sacred music? When the misanthrope sings with real warmth of affection on friendship; the coward with animated expression and enthusiasm on bravery; then I believe that an impious or worldly-minded person will chant sacred music with proper sensations of devotion. What Dr. Busby observed of the churches in England is in many respects applicable to us in this country, that "the vocal part of our parochial church service is generally so ill performed, that an organ decently played, and loud enough to drown the voices of the clerk, charity children, and congregation, is a blessing."

Every reflecting mind will disapprove of such practice, and remember that something ought to be done to avoid its necessity. When I look a few years back, and once more behold the profanation of sacred music by clerks, I cannot but congratulate Christians on the happy change which has already taken place. Instead of seeing choirs in our churches where brandy and water are passed round before singing, and where oranges and candy are distributed by trifling men to thoughtless women, we meet now frequently with a more cheering aspect; "the singers are holy men; their song is the hymn of the Almighty King: Virgins chant, angels glorify, prophets discourse, while music sweetly sounding is heard."

I repeat again, Mr. Editor, what I mentioned in the first number on Church Music, that I bring with me no private animosity, no spirit of wilful ridicule, and no motives to inspire contention or revenge. I should regret to offend even the least of my fellow-laborers in the musical profession, though sometimes I cannot avoid to "rub a sore place." It is sacred and secular music that I wish wholly to be separated; whoever brings the rites of the church to the theatre, or theatrical levity to the church, is guilty of want of taste, judgment, and due reverence for religion. Music on the stage is the voice of passion; clear, picturesque, and graceful, it seems a proper medium through which lyric and narrative poetry can be rendered intelligible. Church music should be suited to the purposes of her destination; every musician should feel himself obliged to sustain her dignity, and to add to her solemnity by precluding such persons, such airs, and such harmonies, as remind the hearer of secular amusements.

GERMANICUS.

BIOGRAPHICAL.

WE extract the following summary of the history of the 'father of the Reformation,' from a review of his Life by Professor Le Bas, in the (London) Christian Remembrancer. The work itself is announced by the Messrs. Harpers, as forthcoming from their press—to constitute, we understand, the first volume of a new series in their multifarious publications, under the denomination of *The Christian Library*. The name, by the by, will be a very sufficient discrimination of the series from some, at least, of the volumes of the Family Library.

Professor Le Bas' reputation is sufficiently established to afford ground for the highest expectations relative to any thing proceeding from his pen; and the specimens of his work which follow, will certainly not lessen them.

BIOGRAPHY OF WICLIF.

IN the village of Wiclif, near Richmond in Yorkshire, a family of the same name had resided from the Conquest; and it is supposed that of this family, John Wiclif, or John de Wiclif, was a member. He was born about the year 1324; but of his childhood and early education nothing is known. The foundation of his future fame was laid at Oxford; and his name is found among the students first admitted at Queen's College, which was then in its infancy, and from which he shortly removed to Merton. In scholastic knowledge, which was at that time the main branch of academical learning, he was distinguished among the scholars of his age; but he was more especially remarkable for his deep researches into the principal writings of Christian antiquity, and his ardent devotion to the sacred volume itself, to which any appeal was forbidden by the *infallible* authority of the Papal See. Hence he acquired the appellation of the *Evangelic Doctor;* and thus was he enabled, in after life, to assert the sacred cause of pure and Scriptural Christianity. His first attack upon ecclesiastical corruptions, was in a tract occasioned by the plague of 1348, and entitled, "The last Age of the Church." It was published in 1356; and, however worthless in its prophetic character, it must have had a powerful effect as the earnest of the approaching conflict in which he was preparing to engage. About the year 1360, he took his stand against the Mendicant orders, whose impudent encroachments had already met with some opposition from Richard Fitzralph, Archbishop of Armagh. The writings of this distinguished prelate were greatly admired by the reformer; and he followed up his exertions with vigor and effect. The sum of his objections against them, were published twenty-one years afterward, in a "Treatise against the Orders of Friars;" but the immediate consequence of his resistance was a statute of restraint passed against them by the University of Oxford, which in 1366 it was found necessary to enforce by Act of Parliament.

Wiclif's defence of ancient institutions, against the intrusion of the Friars, procured for him, in 1361, the valuable living of Fillingham, in the Diocese of Lincoln, of which Baliol College were the patrons. In the same year, he was presented by Archbishop Islep to the wardenship of his newly-founded college at Canterbury. His ejectment from this appointment by Archbishop Langham, who succeeded Islep in the see, which was confirmed by the Pope, and sanctioned for a bribe by the crown, is said by the Romanists to have influenced his decided and unvarying opposition to the Papal jurisdiction in England. But it is clear, from his conduct toward the Mendicants, and his previous writings, that his opinions on this head had been already cherished, and his resolutions formed accordingly. His defence, moreover, of the refusal of the King and Parliament to submit to the demands of the Pope was prior to the Papal decree against him. In 1365, he appealed to Rome against his ejection: in 1367, while this suit was pending, he was challenged by name, by some anonymous monk, to defend his country's independence; which challenge he immediately answered: and in 1370 the Pope passed against him the final decree of deprivation.

The opinions of Wiclif seem to have had considerable influence in producing the Parliamentary petition to the King, in 1371, for excluding ecclesiastics from offices of state; an anomaly which was at length, though but gradually, abolished.

In 1372, he proceeded to the degree of D. D., and was elected to the divinity chair in Oxford. About the same period, he published his "Exposition of the Decalogue;" from which, and his "Poore Caitiff," Mr. Le Bas has made some pleasing extracts, illustrative of his steady faith and fervent love of CHRIST, and of his mode of plain and simple exposition. In the mean time, his testimony against Romish oppression and corruption continued loud and strong; and, being in perfect unison with popular feeling, his name was second in the commission appointed, in 1374, to appeal against the shameless violation on the part of Rome, of the statutes of *provisions* and *præmunire*. Though little was gained by the conference held for this purpose at Bruges, it opened Wicklif's eyes yet more to the tyrannical domination of the Papacy; and he returned with the full conviction that the Pontiff was "the most cursed of clippers and purse-kervers." Accordingly, his denunciations against his power were more energetic than ever, and provoked the first violent ebullition of that displeasure which had long been kindling against him. A citation was issued for his appearance at St. Paul's, on the 19th of February, 1377, on a charge of maintaining and disseminating heretical doctrines: and it was mainly owing to the support of the celebrated John of Gaunt, that he escaped for a time the peril with which he was threatened.

"On the day appointed for his appearance, Wiclif was attended to St. Paul's, by the Duke of Lancaster, and by Lord Henry Percy, the earl marshal. The scene which ensued was exceedingly tumultuous. An immense concourse was collected in the church to witness the proceedings; and it was not without the greatest difficulty that a passage could be made through the crowd, for Wiclif and his distinguished companions to approach the spot where the prelates were assembled. The Bishop of London, on observing the impatience with which the earl marshal was forcing his way, and not, perhaps, highly gratified by seeing the delinquent so powerfully attended, told the earl, peremptorily, that "if he had known what *maistries* he would have kept in the church, he would have stopped him out from coming there." This unceremonious address was instantly resented by "the fiery duke," who (possibly conscious that nothing more had been done than was necessary to make their way through the press,) replied to the Bishop, that "he would keep such maistry there, though he said nay." The parties, at last, struggled through to our Lady's Chapel, behind the high altar, where the Archbishop (Sudbury,) the Bishop of London, and other prelates, were assembled, together with several noblemen, who had resorted thither to witness the proceedings. When Wiclif came into the presence of his judges, and stood before them to make answer as to the charges which might be produced against him, the earl marshal desired him to be seated; an indulgence which the fatigues of the day would render reasonable, and even necessary, "as he had many things to answer for, and therefore would have need of a soft seat." "This interference," says old Fox, "eftsoons cast the Bishop of London into a fumish chafe." He declared that Wiclif "should not sit there. It was not according to law or reason, that he, which was cited to appear before his ordinary, should sit down during the time of his answer, but should stand." Upon these words, much angry and indecent altercation ensued; in the course of which, the Duke began to assail the Bishop with violent menaces, and told him that "he would bring down the pride not only of him, but of all the prelacy of England:" and added, "Thou bearest thyself so brag upon thy *parents*, which shall not be able to help thee: they shall have enough to do to help themselves." The *parents* of the Bishop were the Earl and Countess of Devonshire: and yet it would seem he was able to keep the noble blood in his veins from hotly rebelling at this imperious threat; for his reply was singularly moderate and wise: he declared that, in truth, "his confidence was not in his parents, nor in any man else, but only in GOD—in whom he trusted." The *soft answer* failed in this case to *turn away wrath*. The passion of the Duke overcame both his prudence and his sense of propriety, (a circumstance not very unusual even in those days of chivalrous courtesy!) and he vented his indignation by saying, in a low voice, to his next neighbor, that "he would rather pluck the Bishop by the hair of his head out of the church, than he would take this at his hand." The words were not so gently uttered but they reached the ears of some of the Londoners near him. The Duke was at that time far from popular with the citizens. He was not free from suspicion of some design upon their liberties. They had, moreover, been thrown into a state of some excitement by the display of angry feeling which they had witnessed.—Hence, the vindictive language of the Duke set them instantly in a flame; and they cried out vehemently, that they would lose their lives rather than see their Bishop so contemptuously and brutally treated. On this, the uproar became general; the assembly was broken up in furious disorder; and the process against Wiclif was for a time suspended. The tumult of the day, however, did not end here: all London was speedily in confusion. A band of rioters proceeded, the next day, to the Savoy, the Duke of Lancaster's palace, one of the most princely structures in the kingdom, reversed his arms as those of a traitor, and massacred a clergyman whom they mistook for the earl marshal. The mob was at length dispersed by the exertions of the Bishop of London; the mayor and aldermen were removed from their offices; and their places are said to have been filled by the Duke with dependents of his own."—*Le Bas.*

On the accession of Richard II., an attempt being made, on the part of the Pope, to revive the exaction of Peter-pence, Wiclif again stood forward as the public advocate of his sovereign and country. Bulls were now issued against him; and early in the following year he appeared before the Papal delegates at Lambeth. The Londoners, however, rose in his behalf; and a message from the queen-mother prevented a definitive sentence against him. Having delivered in a written answer to the charge of heresy, he was dismissed, with an admonition to abstain from the promulgation of his doctrines. Worn out, however, with anxiety and toil, he was seized with an alarming sickness, while at Oxford, in the beginning of 1379: and during his confinement the following circumstance occurred, which is highly characteristic of his unconquerable energy.

"His old adversaries, the Mendicants, were in hopes that, with him, the season of suffering and danger would likewise be the season of weakness; and that they might thus have an opportunity of extorting from him some healing acknowledgment of his manifold sins against their order. With this view, they resolved to send a deputation of their body to his sick bed; and, in order to heighten the solemnity of the proceeding, they took care to be attended by the civil authorities. Four of their own doctors or regents, together with as many senators of the city, or aldermen of the wards, accordingly entered his chamber; and, finding him stretched upon his bed, they opened their commission by wishing him a happy recovery from his distemper. They soon entered, however, on the more immediate object of their embassy. They reminded him of the grievous wrongs he had heaped upon their fraternity, both by his sermons and his writings; they admonished him that, to all appearance, his last hour was approaching; and they expressed their hope that he would seize the opportunity thus afforded him, of making them the only reparation in his power, and penitently revoking, in their presence, whatever he might have uttered or published to their disparagement. This exhortation was heard by him in silence; but when it was concluded, he ordered his servants to raise him on his pillows; and then, fixing his eyes upon the company, he said, with a firm voice, "I shall not die, but live, and again declare the evil deeds of the Friars." The consternation of the doctors may easily be imagined. They immediately retired in confusion; and Wiclif was, happily, raised up again, and spared for several years longer, during which time he amply redeemed his pledge of renewed hostility to the Mendicants."—*Le Bas.*

For an account of Wiclif's translation of the Bible into English, and the important consequences of that noblest of all the reformer's achievements, we must be content to refer our readers to the sixth chapter of Mr. Le Bas' work.

In 1381 Wiclif opened a formal attack against the doctrine of transubstantiation, from the divinity chair at Oxford; which was immediately met by his adversaries, who were then predominant in the University, by a sentence of imprisonment, suspension, and the greater excommunication, as the penalties of teaching or listening to the doctrines which he maintained. Instead of the Pope, Wiclif threatened to appeal to the crown;—a measure so bold that not even his protector, the Duke of Lancaster, would sanction its adoption. Compelled to oral silence, he nevertheless busied himself in preparing his tract, entitled, "*Ostiolum*, or, *The Wicket;*" in which he triumphantly exposed the absurdities of the dogma in question.

In June, 1381, that arrogant Churchman, Courtnay, was raised to the archiepiscopal see of Canterbury; and, as might be expected, every means were adopted to stifle the energies of the great opponent of the hierarchy. At length, he was summoned to answer for his opinions at Oxford; and he accordingly put in two confessions, one in English, and the other in Latin, in which he fearlessly maintained the doctrines which he had previously advocated. That he did not waver, as his enemies would have us believe, is manifest from the result of the proceeding against him. Letters were obtained from the King, which condemned him to banishment from the University of Oxford.

He spent the remainder of his days at his living of Lutterworth, to which he had been presented in 1374, on his return from the conference at Bruges; where he occupied the intervals between the necessary duties of his pastoral care, in the production of a long series of publications, in which he continued to assail the manifold abuses of the ecclesiastical system. From some passages in these writings, it appears that he was aware of an attempt on the part of his adversaries to compass his death by every variety of machination. There were many causes, however, which tended to divert their malice.

"The times were full of confusion. England was convulsed by contending factions. The antagonist Pontiffs were still engaged in anathematizing each other, and in tearing Europe to pieces. And then, although the Duke of Lancaster withdrew his open support from the reformer, when once he committed himself to the sacramental contest, it was very doubtful whether he would endure the sacrifice of his valued and time-honored friend. Beside, it was evident that the days of Wiclif were drawing to an end: and the result of all these circumstances was, that the man who for more than twenty years had made the kingdom echo with his testimony against the corruptions of the Church, was, nevertheless, doomed to close his immortal labors by a peaceful death. After his settlement at Lutterworth, his infirmities compelled him to ease the burden of his parochial duties, by the assistance of a curate. To the last, however, he did not wholly discontinue his personal ministrations; and it was his happiness to finish his course in the public execution of his holy office. On the 29th of December, 1384, he was mortally seized with paralysis, in his church, during the celebration of mass, and just about the time of the elevation of the sacrament. The attack was so severe as to deprive him of speech, and to render him utterly helpless. In this condition he lingered two days; and was finally taken to his rest on the last day of the year, and in the sixty-first year of his age."—*Le Bas.*

Such was the end of this extraordinary man. From the traditions respecting him at Lutterworth, Mr. Le Bas has selected the following, relative to the discharge of his pastoral duties, with which, and the comment thereon, we must close our analysis.

"A portion of each morning, it is said, was regularly devoted to the relief of the necessitous, to the consolation of the afflicted, and to the discharge of every pious office, by the bed of sickness and of death. Every thing which is actually known respecting Wiclif, combines to render this account entirely credible. The duties of the Christian ministry form the incessant burden of a considerable portion of his writings. To the faithfulness and assiduity with which he discharged one very essential portion of those duties, the extant manuscripts of his parochial discourses bear ample and honorable testimony. There is nothing, therefore, which can tempt the most skeptical caution to question the report which describes him as exemplary in every department of his sacred stewardship. 'Good priests,' he himself tells us, 'who live well in purity of thought, and speech, and deed, and in good example to the people, who teach the law of GOD up to their knowledge, and labor fast day and night to learn it better, and teach it openly and constantly, these are very prophets of GOD, and holy angels of GOD, and the spiritual lights of the world! Thus saith GOD by his prophets, and JESUS CHRIST in his Gospel; and saints declare it well by authority and reason. Think, then, ye priests, on this noble office, and honor it, and do it cheerfully, according to your knowledge and your power!' It is surely delightful to believe that the people of Lutterworth had before their eyes the living and breathing form of that holy benevolence which is here portrayed with so much admirable simplicity and beauty."—*Le Bas*, pp. 296, 297.

MISCELLANY.

From the (London) Christian Observer.

THE EDINBURGH REVIEW ON "THE PRETENSIONS OF THE EVANGELICAL CLASS."

Concluded from page 225.

BUT is it unnatural to suppose, or rather does it not follow of necessity, that where this diversity of nature exists there must be a corresponding difference in tastes and feelings; and that, from the moment when divine grace begins, these tastes will display themselves more strongly?

The eye of the philosopher observes the development of the colors at the very point where the rays first part from each other; and we may also affirm with equal certainty, that, as soon as the character begins to manifest itself, it will evince its peculiar nature by tastes and feelings peculiar to itself. "He that is of GOD, heareth GOD'S words." A sense of the power of divine truth, a sense of the value of GOD'S promises, a sense of present consolation and future hope, is invariably developed in the case of every one who turns to GOD, though in differences of degree and mode almost as great as the number of individuals. In proportion as the further development of the new nature takes place, these evidences grow stronger. The tastes become more pure, the tempers more meek, the affections more warm and spiritual, and the change of external habits and pursuits bears witness to the change which is going on within. In these cases, therefore, it is impossible that the mind should remain fixed on the same objects of pursuit which had occupied it before. It has lost its relish for them; or rather, it has gained a relish for things of a different kind; and as the acquired taste is stronger than the natural one, it leads the man to reject the things which he used to love and to seek those things for which he once felt no inclination.

And this it is which constitutes the great and real separation between the two divisions of society which we are endeavoring to consider.—They differ in tastes, as much as they do in principles; and this difference of tastes leads to a difference in ways of life and habits. Each follows the bias of its own dispositions, and each is carried by this in an opposite direction to the other.

If the case were decided in every particular individual, the questions would be open to little uncertainty. The habits which each man formed would exhibit a distinct representation of his state, and his moral condition would be as easily ascertained by this rule, as the Negro is distinguished from the European by his complexion. But we have Mestisos of more variety of color in this world of ours, than those which Humboldt enumerates in South America; and though each man's tastes may be so decidedly pronounced as to form a pretty significant evidence of his state to his own heart and conscience; they are not always of a character so clear and so unambiguous as to do this to others, or to justify their forming any conclusive opinion.

To this we must also add, as another cause of error, that external usages are sometimes adopted for the purpose of aiding the formation of those very tastes which it is desirable to possess; and that men conscientiously renounce certain practices, in order to weaken the taste which would be strengthened by their use. It is hardly necessary to dwell on a moral resource which is familiar to every mind, but it is necessary to state this as a cause which is open to misapprehension from the inconsistencies with which it is often accompanied. Men abstain from particular indulgences, not because they have lost the taste for them, but because they wish to lose it; and the irregular efforts which they make in this way to arrive at perfect obedience, sometimes expose the course which they are following, to ridicule, as unjust as it is unfeeling.

In the case before us, for instance, a person who wishes to encourage in himself or in his family a religious and spiritual tone of mind, deprecates the amusements of the theatre as detrimental to the frame which he is anxious to promote. His resolution is entitled to respect, as a conscientious effort to secure an important end; but it is possible that it may for a time be coupled with various inconsistencies in practice, which will only be removed by increased experience and larger knowledge. But because the character is imperfect, is it therefore to be condemned as insincere? Because the man is not yet all that he ought to be, and all that he tries to be; is he therefore to be branded as a hypocrite? Are we not aware, that many steps, like those which are denounced, are not in reality pretensions to superior sanctity, but precautions against falling; the resources adopted from the consciousness of infirmity, not the expressions of presumptuous strength?

From these causes, there arises an infinite variety in the external habits of those who, in one degree or other, are turned toward GOD. The change which is begun in them all, is differently advanced in them all. In some it is more developed than in others; the mind more completely evinces its renewal; the lusts and the affections have been longer crucified, and are therefore more languid and inanimate: and though we trust that all are of GOD, we cannot at present say with precision and confidence that all are Israel which are of Israel, or that all have attained to that measure by which they will delight to walk hereafter. They may be sincere in their endeavors; the root of the matter may be in them; but still, from remaining corruption or defective knowledge, their walk may be so full of inconsistency as to offer subjects of regret to their friends, and materials for triumph and reproach to their enemies.

Thus much I have written, not in justification of what is exceptionable in the accused class; for the errors even of good men, if errors there be, are not to be defended; but in explanation of the causes which produce some of the obnoxious singularities, and some of the inconsistencies which are brought against them as charges. With all this, it is a truth essentially revealed in Scripture, that such a division as is spoken of does exist among men, and may be traced, and must be acted on by ourselves. In the belief of this, we were nursed by that Church which required us, at our very admission within its pale, to renounce the pomps and vanities of this wicked world.—In this conviction I feel strengthened by increasing observation and experience; and in this I have been confirmed by the tone and temper of the Edinburgh Review itself: for a journal which can take its panoramic view of all that is passing in the world, and can see nothing of the hand of

God; a journal which can exercise its varied gifts of learning and talent, and use them all in forgetfulness of the God who gave them; a journal thus gifted and thus graceless; offers no moderate proof of the extent to which the human mind can go in forgetting that Being, whom, as Christians, we would wish to know alone, and above all other things.

But though this division exists, and to the eye of God is clearly and distinctly manifest, it is not equally discernible by man. We might consider the case as one of divergency rather than of separation; and though powers superior to our own may already perceive the incipient departure, there are many cases where the acuteness of the angle and the thickness of the lines prevent us from ascertaining this division as completely as we might wish. A Christian in this case is at liberty to hope the best, though others may suppose the worst. A Christian ascribes to infirmity and inexperience the unsteadiness of the efforts he regrets to observe in those whom he wishes to think well of. There are others, who consider them as acts of wilful self-indulgence, as the resources of hypocrisy and spiritual delusion, and condemn the whole character on account of its imperfections.

Time, and time alone, will show what each man's work is. Wisdom, we believe, will be justified of all her children. The tottering unsteady walk of the child that tries to move, will become gradually the firm commanding march of the man; and those who sneered at the inconsistency of the young in faith, shall be humbled before the stature of the confirmed believer. But whatever may be the doubts or uncertainties which exist at present, the only rational ground of hope is a sense of increasing devotedness to God; and the surest test of this is increasing distaste of the society and habits of those who are willing to forget Him.

But I would wish respectfully to close this paper with a few remarks addressed to the class whose "pretensions" have been thus rudely handled; and particularly with a view to point out the benefits which they may derive from all such attacks. Among the moral works of Plutarch, there is a very ingenious treatise on the benefit which may be derived from our enemies; and he principally dwells on the circumstance, that we may learn from those who hate us certain wholesome truths which we are not likely to learn from those who love us. To our faults, our friends are either blind through partiality, or they are unwilling to name them through tenderness for our feelings; and a man therefore is in very great danger of never hearing of the existence of these, if he only hears himself spoken of by those who feel with him and feel for him. To know the whole of his character, he must open his ear sometimes to those whose observation is quickened by malevolence; and it is from them alone that he will hear what he really is, or at least what he appears to be; and it is obvious therefore, that self-knowledge is more likely to be assisted by the judgment of enemies than of friends.

Instead, then, of dismissing the Review with the neglect which its temper seems to deserve, it may be useful to inquire whether those things which it asserts have any foundation in fact. Is it true that any who withdraw from the frivolous amusements of the world as inconsistent with that frame of mind which they would wish to encourage, are as open to the allurements of covetousness and ambition as other men? Is it true that any who abstain from the theatre are in private life as luxurious, as vain, as expensive in dress, and as selfish as those who frequent it? I would trust not. I would hope that the same spirit which teaches caution in one respect, will not neglect it in another; but while such allegations are made, I would seriously entreat all who are included in the charge, to consider seriously, whether they do give the adversary occasion to speak reproachingly against them, and whether their private lives offer any ground for the imputation. And I do this the more earnestly from feeling how important it is at all times, yet I think I might say with peculiar emphasis in times like the present, that every one who names the name of Christ should depart from iniquity, and abstain not merely from all the reality, but also from all appearance, of evil. Let men of religion bear in mind that their conduct is watched with an acuteness which will not overlook a single failing, and unquestionably will not put the most favorable construction on any doubtful action.—Let them bear in mind that the character of the very faith they profess is judged of from the conduct of individuals; and that every departure they admit from the plain letter of the Gospel, however justified it may seem in their own eyes by circumstances, not only becomes an occasion of stumbling to others, but is actually used to vilify religion in the opinion of the unthinking world.

It becomes them thus to avoid all things that may offend, as well as to follow after those by which they may edify one another, and to keep themselves unspotted from a world which only allures them to itself in order to turn again and rend them; and by a real and entire dedication of themselves to God, to vindicate the character of the Gospel they profess, and to glorify their Father which is in Heaven.

A Committee of the Board of Managers of the New-York City-Mission Society, have lately addressed to several individuals of this city the following, which, we think, cannot fail to be productive of effect.

New-York, March 3, 1832.

Dear Sir,—Permit us to address you briefly, on a subject deemed to be of interest to every citizen.

It appears to be understood by all, that the permanence of our peculiarly *free* civil institutions, in which every man has a voice, must depend mainly on the extension of correct intelligence and sound morals to our general population; that the safety of our persons and property, the peace and happiness of ourselves and our children must fall or rise with the state of public and private morals; and that these must chiefly depend on the character and the measure of our civil and religious instruction to the mass of the people. It is feared that such instruction does not keep pace with the unparalleled growth of the city. Unusual emigration is invited by our happy condition, and is coerced by the unhappy state of Europe,—nearly *sixty thousand* foreign emigrants have landed here during the last two years. Many pass on to the interior—many remain with us. Strangers to our laws, to our modes of business and manner of living, they have much to learn. With few lights to guide, and with narrow means, it would seem that common prudence, as well as common charity and piety, would present to these strangers early and gratuitous civil, religious, and moral instruction. The emigration from all parts of our own nation to this city is also unusually great; not to bring, but to seek wealth. Surrounded by wants, every thing to procure, every thing to learn,—that which is really most needed is last sought for. Religious and moral instruction should be carried to their doors, ere they shall have entered the paths or formed the habits of error.

With these views, the city government has, the past year, greatly enlarged the funds for Common Schools. With these views, religious societies, as well as worldly men, have manifested increased exertions in Sunday Schools, and other modes of instruction to the poor. With these views, and particularly with the design to extend to the indigent the knowledge of "Christ and him crucified," the "New-York Protestant Episcopal City-Mission Society" was formed. It was believed that a large measure of that necessary common intelligence, as well as religious and moral instruction, might be imparted to the needy by discreet, active, city Missionaries. It was believed, that in connexion with domiciliary visits, kind counsel and advice, a *free church* would form a bond of union best calculated to insure success. The vacant church in Vandewater-street was presented at a price far less than cost. It was purchased, fitted up for our mode of worship, and consecrated, in full confidence that the Episcopal community would sustain it. The ordinary funds of the Society give ample promise of sufficiency for all ordinary expenses, but this purchase will require extraordinary means, and we respectfully solicit such sum for this *special* object, as you may deem proper to contribute.

From the Episcopal Recorder.

EPISCOPAL PATRONAGE.

Mr. Editor,—In "The Philadelphian," of April 12, I observe the following "acknowledgment:"—"The Editor gratefully acknowledges the favor conferred on him by a clergyman of the Protestant Episcopal Church in Philadelphia, who has constituted him a life member of the American Tract Society, by the payment of twenty dollars." This sum is said to have "arisen from the continued savings of a humble missionary, by his laying aside portions of fees and presents; also, free-will offerings under peculiar providences, and one-tenth of his regular salary." I have before seen notices of similar donations, raised in the same manner, and, as I conjecture, by the same individual. The example is worthy of all praise: nor could we have a more striking proof of what may be accomplished in the cause of religious charity, when Christians have "a mind to the work." Surely all who wish well to the best of all causes, must bid the "humble missionary" heartily "God speed."

But I have another object in this notice. Directly under the foregoing "acknowledgment," there is a long editorial article, near the beginning of which is the following sentence: "If political newspapers can revolutionize governments, pull down systems of tyranny, &c., weekly papers, well edited, and devoted to the best interests of the Redeemer's kingdom, may defeat infidelity, *destroy popery and prelacy*, prevent encroachment upon Christian liberty," &c. Now certainly the Editor of "The Philadelphian" is at liberty to talk what he pleases of "prelacy"—*i. e.* Episcopacy; he may, if he see fit, rank it in the same category "with infidelity, popery," &c. Such being his sentiments, however, I must think that "a clergyman of the Protestant Episcopal Church," might have bestowed his "savings" more happily elsewhere. Straws, they say, show which way the wind blows: and from one such expression as that above cited, we may learn the place which our Communion holds in the writer's estimation.

I am, Mr. Editor, for the largest intercourse with Christians of other denominations, that does not involve the suppression or surrender of our distinctive principles. But I put it to the conscience of every sound Episcopalian, how he can consistently harmonize or act in concert with those who hold such sentiments of his Church as the foregoing? I must not, indeed, forget of any man, that he is my brother; nor, whatever I may think of his opinions, must I cease to love his person: yet I know of no principle, whether of charity or expediency, that will either excuse or justify me, in overlooking hostility felt and avowed to that ecclesiastical constitution, which duty and conscience bind me to defend.

An Episcopalian.

For the Churchman.

First Annual Report of the

FEMALE MISSIONARY ASSOCIATION OF ZION CHURCH.

In presenting their first Annual Report, the Managers of the Female Missionary Association cannot refrain from acknowledging their gratitude to the Giver of every good and perfect gift, for the success which has thus far attended their feeble and limited exertions. But one year has elapsed since the ladies of the Bible Class of this Church, animated by the love of their Redeemer, met for the purpose of organizing a Missionary Association. On the 4th of April, 1831, the constitution was adopted, and the officers were duly elected. A board of visiters was also nominated for the purpose of soliciting subscriptions from such of the congregation as might be disposed to aid in this important object. The sum of *one hundred and twenty-three dollars* was in a short time collected. The Green Bay Mission having at that time been brought before the Episcopal public, it was deemed advisable, that the fruits of our labors should be appropriated to that portion of the Lord's vineyard. The sum collected was accordingly paid to the Treasurer of the Parent Society for that purpose. There is now remaining in the hands of the Treasurer the sum of twelve dollars, the amount of collections taken at the Bible Class meetings.

Although a review of the past excites emotions of thankfulness, yet it must be remembered that the future claims our attention—active exertions are requisite to continue our labor of love. Surely a consideration of the value of the blessings thus vouchsafed to the ignorant, will induce us to redouble our zeal.

A due estimate of that peace which the Gospel alone can bestow,—of that faith which animates in the hour of sorrow and cheers the departing spirit;—the recollection of the misery of those who are without God and without hope;—of the agonies of expiring nature, uncheered by the prospect of a heavenly inheritance, and imbittered by gloomy anticipations of the future;—will be to Christians, to those who, in the communion of the Church, have found support and consolation under every affliction, an irresistible appeal.

Let us then 'persevere unto the end,' and at the last we may hope to hear from our Almighty Judge the cheering words—"Inasmuch as ye have done it unto the least of these, ye have done it unto me!"

THE TIMES.

Tears would but faintly express the character of those emotions which the serious contemplation of the religious aspect of these times, the whole field of religious operations, is calculated to excite. Our Church (who testifies as he ought, the gratitude we owe for this?) has thus far been preserved comparatively unharmed. It has not been free from lethargy,—its congregations have not been guiltless of neglect of spiritual interests;—nor have its members wholly escaped the danger of resting in outward privileges! Yet for these evils there is a plain and effectual remedy within the reach of all who have discernment to discover them—increased faithfulness on the part of the ministers of Christ, in the application of the means *ordained* by their divine Head and Master. But who shall stay the wildfire of frenzied, self-confident fanaticism? Who shall restore its ravages, or build up its desolations? Who shall find a remedy for error implanted in the heart?—in the very principles of spiritual life and health? We are not forgetful of the reply to these inquiries, already furnished by our blessed Lord; and have, therefore, no fears for the ultimate preservation and ascendency of pure, undefiled truth. But we also know—and therein we find our cause of grief and apprehension—the fearful process which, it would seem, is the uniform and necessary expedient of the Almighty, for 'refining' the religious mind and character of a nation!

Many of our brethren of other denominations, who have, from motives in most cases entitled to our high respect, silently, and so far with implied approbation, stood mere spectators of the course of procedure and events which are now rapidly drawing on a fearful crisis, are at length beginning to raise their voice in tones, which from the first, have sounded from the walls of *our* Zion. They see the approaching mischiefs, and would now fain avert them. It may be, that for their own safety they are too late. But we may yet profit by their example, and learn to take heed to ourselves and to the doctrine, before licentious innovation, and zeal without knowledge break in upon us as an overwhelming flood. The following article, from the 'Albany Journal and Telegraph'—a paper supported by the Presbyterian denomination, is to the purpose.

MORAL COURAGE IN MINISTERS.

We do not believe that the American Church has ever witnessed a period in which there has been a greater demand for moral courage in the ministry, than the present. The new things which have come in upon us of late, are sweeping like a flood through the land, and no Church or minister is secure from their desolating influence. We know of very many instances in which ministers have been forced into these measures by a current which was too strong for them; and have seemed to sanction that, which at the very time they could have wept over, and we doubt not have wept over in secret places; and yet after having once yielded to the current, they have often gone all lengths in the new measures. The progress of this thing is generally something like this—an individual, or perhaps a few individuals in a Church, happen to be in some place where the new measures are adopted, and there is great religious excitement; or else, as the case may be, they only hear of it from others; and they begin to think within themselves, "Why can't we have such a season? It is because the minister and Church are all asleep;" and forthwith they go to the minister, and more than half intimate their suspicion of his fidelity, and ply him on the subject of having a protracted meeting, to be conducted by new measure men, whose praise is in all the Churches. He hesitates, and half declines, and puts them off for the present; but he sees they are becoming a formidable party in the Church, and fears that he shall get the reputation of being an opposer of revivals, and hopes withal that he shall be enabled to direct the storm; and in view of all things, he thinks it *prudent* to yield, though he does it not without great reluctance, and some trouble in his conscience. Forthwith the new measure men are upon the ground. The machinery is put into brisk operation. The sound of the tempest waxes louder and louder. The minister's heart sinks within him from apprehension of consequences. He dare not go forward, and he dare not go backward, and yet he cannot stand still: the current takes him up and sweeps him away; and henceforth he is heard of only in the ranks of new measure men. From our hearts we pity men who are placed in such circumstances; and well are we aware that it requires no small degree of strength of character to stand at such a critical moment. But we say unhesitatingly, let every minister in these circumstances, as he values his influence, his character, or his comfort, obey his honest convictions of duty. The storm must soon pass over, and if he have not yielded to it, he will be regarded like the oak which has defied the fury of the tempest in the midst of an uprooted forest. His character for dignity and firmness, and Christian independence, will have been effectually secured; and his influence in the Church, both at home and abroad, will be proportionably increased. But if he *has* yielded, he may still rest assured, that after the storm there will come a calm; a season *so* calm, as to force upon him the reflection, that he has lost the confidence of not only the judicious and wise, but not improbably, of the very persons to whose unreasonable dictation he has so tamely submitted.

Is it inquired, then, what a minister shall do in these circumstances? We answer, let him obey the honest convictions of an enlightened conscience. Let him pray, and preach, and labor to the extent of his power, for the revival of God's work, in the manner which he believes to be right and Scriptural; at the same time treating the advocates of new measures with all kindness and affection; and it will be passing strange, if under these circumstances, he is not sustained by the body of his Church. But if the alternative be, that he must yield to the current or leave his charge, we say unhesitatingly to him, do the latter. Better sacrifice any thing than principle. Even if it should be admitted, that a particular congregation might suffer in some respects from such a course, the Church at large would be honored, and her interests advanced by such a dignified exhibition of firmness and principle in one of her ministers.

COMMUNICATIONS.

For the Churchman.

PRAYER FOR THE PRESIDENT OF THE UNITED STATES.

Messrs. Editors,—Invited by that spirit of free inquiry and candid discussion by which the columns of the Churchman, as a religious journal, are so eminently characterized, I am induced to solicit, through the medium of that press, the attention of the Episcopal public to what I have long conceived and felt to be an imperfection in the all-but inspired Liturgy of our Church,—I allude to the prayer for the President of the United States, and all in civil authority. Conscious that the ground upon which I am treading is consecrated, I feel that it might be deemed at least inexpedient for an individual, although in the exercise of that liberty wherewith Christ hath made us free, to point out a conjectured defect in a work so intimately connected with the devotional affections of the Christian Church, were it not that the proper authorities to examine the merits of the defect here suggested are soon to convene.

This collect was transcribed, with some slight and necessary alterations, from the English to the American ritual, at the commencement of our political existence as an independent nation, a few months after the father of his country, (under God,) by the unanimous consent of a grateful people friendly to the new order of things, had been inaugurated first President of the United States. It is, therefore, easy to account for the insertion of a prayer in the public offices of the Church, which, at the time of its adoption, was peculiarly congenial to the feelings, and expressive of the desires, of all who were friendly to the then recent political institutions of the country. The genius of a republican form of government had not then been developed, nor had political party spirit expanded itself upon equally legitimate and constitutional ground. The Church also found herself placed in a relation to the State in which she had never before stood. She was then divorced for the first time since Christianity had ascended the throne of the Cæsars, from the arm of civil authority, which, with us, can hardly be said to recognise her existence, but guarantees to her, in common with the Turk and Jew, all that it would be consistent with her purity to ask,—the sacred liberty of worshipping her own God in her own way; no one molesting her, or making her afraid. Her members also, in common with their fellow citizens, had in their political capacity asserted the right and capability of man to govern himself, and assumed the exercise of that right. Under this new state of things, our duty as citizens, faithful to the constitution and laws of our beloved country, assumed an entirely new and different range; and an expression of our desires for her weal in the public worship of her citizens should undergo a corresponding transformation, in adapting itself to our republican form of government. However befitting this form of State prayer may be in an English, or other European Church, where legitimate patriotism among an assembly of worshipping Christians consists mainly in tranquil acquiescence, and loyal attachment to the person of the sovereign; it is certainly unhappily moulded as a medium for blending the pious with the patriotic devotion of a congregation of republican Christians. We may, and ought, and can, with one mind, pray for the prosperity and perpetuity of our free institutions and republican form of government; and that those of our fellow-citizens with whom we have intrusted, for a prescribed period, the various functions connected with the administration of that government, may be endued with grace to execute and discharge the various trusts confided to them, faithfully and righteously, to the safety, honor, and welfare of the people. But why, I would ask, should the Holy and Catholic Church manifest a deeper solicitude in the spiritual welfare and "the everlasting joy and felicity" of those individuals, than in that of as great a number of the humblest citizens in our land, whose means of grace are more limited? Why should she, in her morning and evening devotions, specially supplicate "the high and mighty Ruler of the Universe, who from his throne beholds all the dwellers upon earth," that he would grant length of days, in health and prosperity, to a selected few of our citizens whom we have clothed with secular authority for a limited period, and who are already favored in worldly blessings above their fellows—a portion too, who are characterized merely as the successful champions of a political party; and are associated, in a greater or less degree, in our recollections, with the low intrigues, bitter strifes, and party prejudices, of the political arena; feelings which, of all others, the people should leave behind when they congregate in the sanctuary of public worship. As neither God nor our country is any respecter of men's persons, why is it not sufficient that we comprehend those, whom political success has elevated to the high places of the land, in the common prayer for all sorts and conditions of men?—Judging merely from the petitions expressed in this prayer, and the terms in which it is couched, without recurring to its origin and history, an American civilian would hardly suppose that the Church of the United States designed it as a State prayer adapted to express the wants and desires of an indiscriminate assembly of Christian and patriotic citizens.

An American Layman.

For the Churchman.

FEASTS AND FASTS.

"Hardly can the pride of those men that study novelties allow former times any share or degree of wisdom or godliness."—*King Charles' Meditation* 16 *upon the ordinance against the Book of Common Prayer.*

One of the earliest works (Daniel Featley, I believe, led the way,) explanatory of the Festivals and Fasts of the Church of England, was written by Ed. Sparke, D. D., chaplain in ordinary to Charles II. This work appears to have attained considerable popularity in his day. Its first edition was published in 1652, and an eighth appeared in 1700. As in the late work of Bishop Marsh, each holy day has its appropriate reflection, a piece of sacred poetry and a prayer. His poetry partakes of all the quaintness and exuberant antithesis which marked the candidates for poetic honors in his day; and it is not free from the most puerile conceits, as may be readily anticipated from the play upon his own name, which figures in the very front of his work.

Votum Authoris
S. Sæ Triadi.

Da, Pater! æthereas qui moderaris habenas,
Omen virtutis nomen adesse meum;
Scintillam accendat cœlesti lampadi Christus,
Ut crescant populo lumina tensa suo.
Ventilet igniculum divinâ Spiritus aurâ,
Aucta suis flammis unde sit ara Dei.

This devout aspiration may be thus englished, and the author's allusion to his own name will lose none of its perspicuity in the translation:—

Thou, Lord of light! own thy poor servant's name,
Grant, Christ! a *spark* of thy celestial flame;
Fan the faint blaze, bright Spirit! with thy wing,
So shall Heaven's fire from Heaven's own altar spring.

Some of Dr. Sparke's lines, however, are worth recording, and I purpose selecting for your pages a few of such as seem to me most worthy of being so transplanted.* My present communication shall merely contain extracts from the prefaces and disquisitions which the author has prefixed to his volume, and a few lines shall be added from the prayer with which the work is commenced. They must command *Amen* from

A Churchman.

To the legitimate issue of the Church of England,—Grace and Glory.

Best of Christians!—Our holy mother the Church Catholic hath scarce had, at any time, a fairer, or, in these later times, a sadder daughter, than the Church of England. Sin and war have lately reduced her unto that of Job (xxx. 31.) *My harp is turned into mourning, and mine organ into the voice of them that weep.* As pious Hooker, long since, prophetically applied the date of man unto her, out of Psalm xc. 10. Her days of strength and glory were threescore years and ten, but being so strong as to reach fourscore years, her strength is now, alas! become labor and sorrow! And yet you know, 'tis the cry of wisdom in her streets, Prov. i. 20, and xxiii. 22. *Forsake not the law of thy mother*—her wholesome institutions,—*Despise not thy mother when she is old.* Prov. vi. 20. Meaning, doubtless, both the spiritual and corporal mother. (Tibi jejunavit, tibi comedit, tibi vigilavit, tibi dormivit. Bern. de Matre.) And certainly that curse of Solomon will light on all that do so unto either. Prov. xxx. 17,—The ravens of the vallies shall pick out their eyes! Ay, and that curse of David, too, Let that right hand forget its cunning, and the tongue cleave to the roof of that mouth, which prefer not Jerusalem both in their mirth and sorrows. Ps. cxxvii. 5. Filial duty is so strong an obligation that, though the debt be still a paying, yet is it always due, and ever payable; but then more especially when perplexities begirt the parents, then ἀντι πελαργειν, like the stork to return natural affection, is a statute of nature. And that, I hope, will shield this piece of my obedience from all imputed arrogance as to so high an undertaking, that, while so many of the Church's worthier sons circled her bed of languishment, as, sometime, Jacob's numerous progeny did his, with interchange of prayers and blessings, I, also, kneeled among them, tendering a feeble kid, when others have presented her with venison: Yet this also being savoury meat (Gen. xlix.) I hope will not prove nauseous to her sober servants, while she is but like to her great Sponsor and Master, whom St. Ambrose, in a holy meditation, brings in making His last will and testament in form and manner following:—"Father! into thy hands I commend my spirit.—To the Jews I give my body; to the penitent thief Paradise; to the Church I give myself, a spouse; to my Apostles I bequeath persecution; and my cross unto all Christians!" Now Christ's will must be performed, and his legacies truly have been paid exactly, both to her and hers. That being said to each one what once to her great champion, Constantine, ἐν τούτῳ νίκα, under this banner only canst thou hope for victory, and by the cross to become more than conqueror. Rom. viii. 37. And yet is she as conspicuous in her persecution as ever in her prosperous condition. The Church, you know, was as visible when Christ suffered on Mount Calvary as when he shined on Mount Tabor.—Let not, then, her adversaries triumph in her miseries; though what was said of some part of the days of Samuel, might have been too truly said of some part of ours, that *the word of God was precious in those days, for there was no open vision.* 1 Sam. iii. 1. Had it been precious for *estimation*, it had been *their* happiness, and would be *ours*, but the reason added sours the case, speaking it precious only in respect of *deprivation. For there was no open vision!* And whether this were more a history of the Jewish Church, (Dan. viii. 11.) or a prophecy of ours, I leave to serious apprehensions, who consider the daily sacrifice long taken away from among us, the sacrifice of public prayer,—the strange liberty sometimes indulged unto all, and truth itself oft forced into corners,—too many, acted by a spirit of private interest and ambition, doing what was good but in their own eyes only, as it was then in that same anarchy of Israel: that we were fain to add unto that part of our litany, (and, I fear, may still do so,) *from pride, vain glory, and hypocrisy, from envy, hatred, and malice*, and from all uncharitable men of violent and bloody principles, good Lord, deliver us! I say the insolences were lately such toward all degrees and functions, (especially the *sacred*,) as filled good men with sad apprehensions, that God was removing our candlestick; as, indeed, what else could be expected, while men were putting out their own lights so fast, and the dragon's tail pulling the brightest stars down from their orbs. These prodigies made me then fix my thoughts upon this argument, desirous to rake up some sparks of that same holy fire in their small repository to help rekindle the *Church incense* whenever God should please that religion should return, and his servants sing with gratitude that song of Sion, (as, blessed be his name, we have seen the time,) 'When the Lord turned again the captivity of Sion,' &c. Ps. cxvi. 1, 2.

Meantime, therefore, in a wilderness of sin and error, I presented the people of God with this same conduct unto Canaan; wherein, as they might find somewhat of the *cloud* to shade their apprehensions, so, I hope, somewhat of the *fire*, also, to warm and enlighten their devotions,—piety being the main business of Christians, and holy books some of the best conservatories and most permanent assistants of it.

Prayer.

O Infinite Wisdom! as thou hast been *pleased*, in succeeding generations, to build thy Church upon the holy patriarchs, prophets, and apostles, (Christ Jesus himself being the sole foundation,) so always be thou a sun and a shield, a light and defence unto her. Let thy wisdom guide her; thy love enflame her; thy grace enlarge her; thy bounty enrich her; thy blessings felicitate her, throughout all ages. Amen.

* [We are indebted to our esteemed correspondent for nearly *fifty* pieces, transcribed with his own hands.]

For the Churchman.

ERRORS IN EDITIONS OF THE COMMON PRAYER.

Messrs. Editors,—Your correspondent H. C., under the above head, in your number for April 14th, remarks an error in the printing of the word "*Amen*" in Italics, in the Epistle for the Sunday after Ascension-day. He might have extended his remark, and said that it is an error to print "Amen" in Italics in various other places, viz. at the end of the Lord's Prayer, of the Creed, and of the Confessions. In all these, the Minister and people repeat the whole together, and ought equally to say "Amen" together. You will find the word "Amen" printed in those places, in Roman letters, in all the best English editions of the Prayer Book, and in our standard edition. The error is still greater, of printing it in Italics at the end of the act of Baptism, the act of Ordaining Priests and Deacons, and Consecrating Bishops, and such like. With these, the people have nothing to do,—no right to interfere;—the act is that of the clergyman alone; and the use of Amen at the end is simply for reiteration and intensity. The effect, when the word is solemnly repeated by the minister, is impressive; but when the people use it, it is an intermeddling in the clerical office.

Laicus.

To the Editors of the Churchman.

A MINISTRY AT LARGE.

Gentlemen,—Several communications appeared in our city papers some time ago, recommending to public notice what the writer was pleased to call a "ministry at large," for the benefit of the poor of this city, and in a late paper I find some remarks on the same subject in an article signed "Enquirer." Are these writers ignorant of the fact, that by *at least* one denomination of Christians, the effort is put forth to "preach the Gospel to the poor" without money and without price? that a missionary was engaged several months ago, whose labors have been assiduously devoted to this object exclusively? and that when encouraged by a benevolent public, stations will be appointed in all the most destitute parts of our city? Why has this fact been kept out of view? and why is another plan for the same ostensible object, lauded by "Enquirer" as *grand*, *novel* and *glorious?* The only reason that I can assign, is drawn from this writer's own remarks, when he would favor us with his ideas of Christian philanthropy. "This work," he says, "should be engaged in under the broad name and views of Christian philanthropy—not to teach any peculiar doctrines."—And is this Christian philanthropy? "Christ crucified" is a *peculiar* doctrine. It was a stumbling-block to the Jew, and to the Greek foolishness:—should not this be taught? The doctrine of the atonement, justification by faith, and the renewing of the mind by the divine Spirit,—these are peculiar doctrines,—and shall the missionary be silent upon these important themes? Nay, indeed, the Gospel itself, compared with whatever else is called by the name of religion in the world, is "peculiar:"—shall he then preach the morality of Seneca, or Plato, or Socrates? Mr. Editor, I protest against this misnomer,—I like to have things called by their true names. If a painter is engaged to take the likeness of a person, he has no right to add to, or detract from the true proportions of the original,—the picture should be painted to the life.

Different attitudes, dress, and colors may be adopted, while yet the resemblance is preserved,—but take away this peculiarity, and it is no longer true.

Now, Mr. Editor, I utterly dissent from the views which are taken by this writer, of the plan which should be pursued in supplying the poor with the ministry of the word and ordinances. He would have the Corporation apply part of the funds of the city to this purpose, "if *proper teachers could be obtained*." Not to question the feasibility of organizing and harmonizing the Corporation into a missionary society, nor to inquire how far this would depart from a non-interference in religious concerns, which has thus far distinguished our civil institutions, permit me to ask who these "proper teachers" are, whose labors would be so eminently useful?—The Corporation have a rule laid down by this writer, prepared for their adoption:—"In choosing a minister, he should not be chosen because he is a Calvinist, Methodist, Socinian, [?] Episcopalian, Presbyterian, &c., but because he is a Christian."

It would, indeed, be a happy thing if sectarianism prevailed no more in the world than it did when the followers of CHRIST first received this most venerable name. But since it is otherwise, and every man will take the liberty of thinking for himself in religious matters, his own views he will retain, and if he is sincere, will wish to impart to others, however he may persuade himself, and seek to persuade the community, that he is guided only by a pure, disinterested, and *truly* Christian philanthropy. A SUBSCRIBER.

For the Churchman.

INDIVIDUAL EFFORT.

MESSRS. EDITORS,—The interest you manifest in the cause of benevolent effort, and especially that branch of it which has relation to the support of candidates for the ministry, will perhaps lead you to bear with a few remarks designed to bring home to *individuals* the obligation to activity.

The power of voluntary association is undoubtedly great,—abundantly equal to justify all the high encomiums which it has of late received. We see on all sides the wonders it has accomplished, and is accomplishing. But there is this danger connected with it, that in contemplating the value of associated exertions, we are apt to diminish our sense of the importance and obligation of individual effort. We are liable to indulge ourselves in doing less, because numbers are associated with us in the same cause. Of the fallacy of this conclusion we need to be reminded; and a moment's consideration, if admitted, will be sufficient to expose the error; for whence does the power of association spring, but from the efforts of individuals? The extent and influence of associate effort must always be proportionate to the extent and influence of the efforts of the individuals, from whose combined exertions it results. It will increase according to the measure in which these are increased; it will multiply as these are multiplied. The value of associated efforts is fully realized only when the efforts of the individuals who unite to form them, are carried to their utmost. Acting in combination with others, we will, it is true, accomplish as much with a less amount of individual exertion, as we might have effected single-handed with a greater. But the object of association is not to diminish our effort without loss to the common cause, but to render what we can do, and what we will do, more extensively efficient.

It cannot affect a man's duty, that there are many or few engaged with him in advancing the interests of CHRIST's kingdom. If he were left entirely alone, it would be his duty to do his utmost in the cause of his Redeemer. And though he be but one in ten thousand who are enlisted in the same glorious cause, still the solemn obligation rests upon him to do his utmost—to exert himself in the same degree as if he stood without an associate. We are well assured that the Gospel is the word of truth, and the power of GOD unto salvation. We know it to be our duty to make that word known, and to cause that power to be felt. We are responsible to GOD for the performance of that duty. Can any circumstances free us from the obligation to dispense according to his will, those blessings which he has intrusted to our keeping as his stewards? Can the fact that more than one steward is employed, render fidelity less necessary to each, or make more excusable in any an embezzlement of the Master's goods? An answer is unnecessary. As believers in CHRIST, as partakers of the inestimable privileges of his Gospel, the cause of GOD, and the cause of a dying world, require of every one to do to the very utmost what he would be bound to do, did the preservation and the success of that cause rest entirely on the unaided efforts of each individual.

Such is our duty. But who will be found disposed to act according to its dictates? Who is doing for the cause of CHRIST as much as he might do—as much as he would feel bound to do, were he conscious that its success depended upon him alone? To apply the matter plainly to a field of benevolent effort which is of immediate and primary importance,—who has done, who has determined to do, as much for increasing the number of those who are to go forth the heralds of salvation, as he would under a sense that his own doings comprehended all that would be done,—that none would go forth beside those whom he should send? There can be none bearing the name and possessing the spirit of a Christian, and not left wholly destitute of this world's goods, who would not in such circumstances have done his utmost by economizing his resources and retrenching his expenses, to enable one, if not two or three, or more, to enter well fitted into the service of the LORD. We would have thought not *how little*, but *how much*, we could do, and would have determined and endeavored, year by year, not to diminish, but to increase and multiply the amount of our doing. The duty and responsibility would have pressed home upon us with a force not to be resisted: we would have felt that the blood of those who perished for lack of knowledge through our neglect, would be required at our hands. Let us not forget that the relations which we sustain to GOD and a dying world, are the ground of our duty and responsibility; and these are unaffected by the circumstance of our acting alone or with a multitude. We are as responsible now as we ever could be, for all the evil which will result from neglect to employ, to the utmost, the talents which GOD has given us. How many candidates for the ministry of CHRIST, then, are supported, I do not say by the associations to which we are attached, but by our own individual contributions? Or if, after a close, and faithful, and Christian-like investigation, we find that our resources will not rise so high, how large a portion do we contribute to the support of one? It is to be feared that there is too little disposition amongst Christians to enter into an honest calculation how large deposits they may place in the treasury of the LORD. We are too often inclined to speak boastingly of the aggregate amount of the contributions of our neighbors and ourselves, when probably that amount is no more than what we, as individuals, are bound to bestow. There is need that we should think more frequently and seriously on the declaration of Solomon,—"*There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*"

Every man possesses some degree of influence; and it is the duty of every individual, not merely to give, but to exert whatever influence he may possess, in exciting in others also the spirit of Christian liberality. We have the command of an inspired apostle, to "provoke one another to love and good works." In doing this, however, let us remember that the most powerful argument will be our own *example*. Will we persuade men to give liberally of their substance to spread the knowledge of the truth? We must show them that we feel the obligation by giving liberally ourselves. Our own promptitude in answering the calls which are made upon us, will be the most convincing testimony that we believe those calls well grounded. And let us show as much anxiety that what we give shall be properly applied, shall be made to effect the greatest possible amount of good, as we exhibit in the management of our own concerns. Such an anxiety will prove that we do not give merely to gain a name, or to gratify a temporary feeling, but from a conscientious desire to extend the blessings of the Gospel, to glorify GOD, and benefit mankind to the utmost of our power. Examples like this will never fail of their appropriate effect.

We have encouragements as well as obligations to individual effort. Almost every great system of benevolent operation now employed in meliorating the condition of mankind, can trace its origin to the designs and the exertions of *individuals*. And these individuals have not been the great ones of the earth; not the rich, the powerful, the learned—but such as would have passed with the multitude as ordinary men, had it not been for that zeal for the cause of CHRIST, that humble reliance on divine strength, that sincere trust in GOD's promises, which led them to "*try*" to "attempt great things," to "expect great things." They have *tried*; and their success has surpassed all the calculations of reason, and all the anticipations of hope. And why? Not from any proportion between the means and the result; but because it is GOD's pleasure, in his economy of grace, that "one shall chase a thousand, and two put ten thousand to flight." But the individuals who have effected these things were not men who would sit with folded arms, and excuse themselves from action because they were humble, obscure, and alone. They saw their duty—they felt their obligation to act and to do their utmost;—they obtained the co-operation of divine strength, and the work of the LORD prospered in their hands. If this zeal and resolution, which has heretofore been confined to a few, could be implanted in the breast of every individual member of the Christian Church, how abundantly would their efforts be prospered by the divine blessing, and the cause of GOD and man be made to triumph in the earth! And where is the individual who can excuse himself from doing his part toward this glorious consummation? The obligation rests on every one; the promise is made to every one; none has cause to doubt that an abundant blessing will attend on his faithful exertions.

It is time, then, that each one should make for himself the inquiry of Saul—"LORD, WHAT WILT THOU HAVE ME TO DO?" This inquiry, however, has been already answered. First educate ministers; raise up for the work of the LORD, men full of zeal, devotedness, and wisdom,—and then send them forth to evangelize the world. The call at present is for *men*. Provide the men. Seek them out—bring them forth—support—educate them. Until this first call is answered, it is almost a vain pretence to listen to that which follows it. "*The laborers are few.*" Reader! what have you done to increase the number? How many have you aided, and are you aiding, in sending forth to gather the LORD's harvest? Make no vain attempt to throw the burden upon others. As an *individual*, a solemn obligation rests upon you. As an *individual*, then, prove that you are willing to discharge your duty.

AN EPISCOPALIAN.

THE CHURCHMAN.

SATURDAY, APRIL 28, 1832.

Two dollars and fifty cents, payable in advance, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

YOUNG MEN.—We feel ourselves deeply indebted to the kind hand by which the excellent discourse to Young Men, on our last page, has been transcribed and sent us. Our humble prayer is joined to that, which we doubt not was breathed by our valued correspondent, while transcribing the treasured counsels of his youth,—that their perusal may be attended with an abundant blessing.

PRAYER FOR THE PRESIDENT.—It is needless that we should disclaim party purposes in the insertion of the favor under this head from a distant and unknown correspondent. The entire absence of party allusions, and the general character and bearing of its close reasonings, are a sufficient warrant against any suspicion of the kind. With party or with politics we have nothing to do, nor shall our columns ever be so misappropriated. The suggestion of our correspondent, we would fain believe, originates in no party-feeling,—we are very sure has nothing political in its character. It is a discussion concerning the best mode of discharging a Christian duty, in a Christian temper, and as such, in our opinion, deserves the serious consideration of all who have a voice in the councils of the Church. We cannot more accurately express our views on the nice and daily more important question of the extent of a Christian's obligation to civil obedience and personal respect to rulers, than by quoting the high authority of ROBERT HALL.

THERE is a respect, in my apprehension, due to civil governors *on account of their office*, which we are not permitted to violate even when we are under the necessity of blaming their measures. When the apostle Paul was betrayed into an intemperate expression of anger against the Jewish high-priest, from an ignorance of the station he occupied, he was no sooner informed of this, than he apologized, and quoted a precept of the Mosaic law, which says, *Thou shalt not revile the gods, nor curse the ruler of thy people.* In agreement with which, the New Testament subjoins to the duty of fearing GOD, that of honoring the king; and frequently and emphatically inculcates submission to civil rulers, not so much from a fear of their power, as from a respect for their office.

The ancient prophets, it is true, in the immediate discharge of their functions, appear to have treated kings and princes with no sort of ceremony. But before we establish their style into a precedent, let us recollect they were privileged persons, speaking expressly in the name of the Most High, who gave them his words, and invested them for the moment with a portion of his majesty.

Apart from the personal characters of rulers, which are fluctuating and variable, you will find the apostles continually enjoin respect to government, *as government*, as a permanent ordinance of GOD, susceptible of various modifications from human wisdom, but essential, under some form or other, to the existence of society; and affording a representation, faint and inadequate it is true, but still a representation of the dominion of GOD over the earth. The wisdom of resting the duty of submission on this ground is obvious. The possession of office forms a plain and palpable distinction, liable to no ambiguity or dispute. Personal merits, on the contrary, are easily contested, so that if the obligation of obedience were founded on these, it would have no kind of force, nor retain any sort of hold on the conscience; the bonds of social order might be dissolved by an epigram or a song. The more liberal sentiments of respect for institutions being destroyed, nothing would remain to ensure tranquillity, but a servile fear of men. In the absence of those sentiments, as the mildest exertion of authority would be felt as an injury, authority would soon cease to be mild; and princes would have no alternative but that of governing their subjects with the severe jealousy of a master over slaves impatient of revolt: so narrow is the boundary which separates a licentious freedom from a ferocious tyranny! How incomparably more noble, salutary, and just are the maxims the apostles lay down on this subject. *Let every soul be subject unto the higher powers: for there is no power but of* GOD: *the powers that be are ordained of* GOD: *whosoever resisteth therefore the power, resisteth the ordinance of* GOD, *and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of* GOD *to thee for good. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.* We shall do well to guard against any system which would withdraw the duties we owe to our rulers and to society from the jurisdiction of conscience; that principle of the mind whose prerogative it is to prescribe to every other, and to pronounce that definitive sentence from which there is no appeal. A good man is accustomed to acquiesce in the idea of his duties as an ultimate object, without inquiring at every step why he should perform them, or amusing himself with imagining cases and situations in which they would be liable to limitations and exceptions. Instead of being curious after these, (for I do not deny that such exceptions exist,) let the great general duty of submission to civil authority be engraven on our hearts, wrought into the very habit of the mind, and made a part of our elementary morality.

SUNDAY SCHOOL ANNIVERSARY.—The interesting exercises usual at the celebration of the Anniversary meeting of the Schools connected with the New-York Protestant Episcopal Sunday School Society, were held at St. John's Chapel, in this city, on Wednesday last, at 4 o'clock, P. M. There were present, in all, as ascertained by careful inquiry, *two thousand six hundred* children; completely filling, with their teachers, the capacious chapel.

The prayers were read by the Rev. Mr. Anthon, and the Lessons (Prov. viii., and 1 John ii.) by the Rev. Mr. Hawks. The Sermon was preached by the Rev. Mr. Richmond. The Bishop and fourteen of the Clergy of this city and vicinity were present in the chancel.

Bishop Horsley shall furnish expression to the feelings which we do not doubt all present experienced in some degree, in the contemplation of the assemblage of young immortals brought together on Wednesday. The objects of gratuitous education, indeed, who gave occasion for the utterance of these sentiments by the eloquent Bishop of St. Asaph, were of the humblest of the children of poverty; while we are happy to know that many of our Sunday Schools are what all ought to be—in the full sense, *parochial* schools, embracing the children as well of the higher and middle, as of the lower orders. Our extract is, therefore, not properly applicable to the present occasion, in all its *terms*. Its *spirit*, however, is; and we have therefore borrowed it. "It is no weakness," is his admirable language,—"it is no weakness to sympathize in the real hardships of the inferior orders. It is no weakness to be touched with an anxiety for their welfare; to feel a complacency and holy joy in the reflection, that, by the well-directed exertions of a godly charity, their interests, secular and eternal, are secured. It is no weakness to rejoice that, without breaking the order of society, religion can relieve the condition of poverty from the greatest of its evils, from ignorance and vice. It is no weakness to be liberal of our worldly treasures, in contribution to so good a purpose. The angels in heaven participate those holy feelings. Our Father, which is in heaven, accepts and will reward the work; provided it be well done in the true spirit of faith and charity. For, of such as these—as these who stand before us, arrayed in the simplicity and innocence of childhood—in the humility of poverty—of such as these, it was our Lord's express and solemn declaration—of such is the kingdom of GOD!"

OPINIONS.—The kindness of a friend has placed in our hands the following extracts from a letter just received by him from one of the dignitaries of the Colonial Church of Great Britain. They afford pleasing evidence of fraternal regard entertained toward the American Episcopal Church, and are intrinsically valuable as expressions of opinion on subjects concerning which the superior knowledge and eminent qualifications of the writer, well entitle him to pass judgment.

"I rejoice at the view which your Bishops take of the irregularities in Ohio and Kentucky. Such proceedings must make the enemies of evangelical order exult. I have often much regretted that the English Church, in the instances of the East and West Indian sees, and in allowing the resignation of the late Bishop Stansur of Nova Scotia, should have given any countenance to an anomaly pregnant with so much disorder and inconvenience. Those who uphold the Episcopal as a distinct and superior order, exhibit glaring inconsistencies, if they allow that a bishop may fall back entirely into a lower grade of the ministry.† * * * * * *

"I have just been informed, through the Churchman, that the Herbert of the present day, (Keble of Oriel,) is Poetry Professor in my old University. I know not yet, however, how Milman has been disposed of. It would only be creditable to Oxford, if his 'History of the Jews' had occasioned the University to beg he would retire from so distinguished a post. He may be dead, however—and I will not say more. His sermons from the University pulpit during my residence, were certainly most interesting, and, I should trust, profitable; they were not marked, that we could discern, by any of the neological views which have since thrown a cloud over his fair fame and his usefulness. I trust he yet lives to make reparation to the Church and his faith.

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"I tremble for the peace of the Church of England. The circular and sermons in behalf of the Society for the Propagation of the Gospel in Foreign Parts, have failed of raising so much as £40,000. * * * * * * *

"You, of course, will never tire—and I trust that you may never cease—to hear, from all quarters, the high estimation in which the memory of the sainted Bishop Hobart is held. He deserved well, indeed, of the Catholic Church at large; and it would be well for their flocks if the same zeal, the same Scriptural soundness, the same uncompromising fidelity, the same healthy tone of the truest *charity*, as contradistinguished from the infidel indifference which usurps the name of *liberality* in the present day, characterized all bishops, priests, and deacons.

"I rejoice at the opening of your City-Mission Church and School." * * * * *

† It is very evident, both from his connexion of Kentucky with Ohio, and from this allusion to a contemplated relinquishment of the episcopal *grade*, that our friend's correspondent labors under some mistake relative to the nature of the difficulties in our western dioceses. Notwithstanding this, we insert his remarks, because we set high value on the opinion concerning the *practical tendency* of a resignation of the episcopate, which they express.

Editors Churchman.

BRITISH PHILOSOPHERS AND THEOLOGIANS.—"We have never been among those who were carried away with British writers on mental philosophy or *theology*," says the Editor of the New-York Evangelist. We find no occasion for surprise at the avowal—but its singular modesty and candor claim for it a passing notice. Be it known, therefore, to the public, that the writers, from Tindal, and Barnes, and Joy, and Latimer, down to Robert Hall, who have had the misfortune to draw their natal air on the wrong side of the Atlantic, have had no share in forming the opinions of the 'New-York Evangelist.' Some among his readers, we doubt not, have already had shrewd suspicions of the sort; for except when a stray paragraph from Taylor, Hall, or Barrow, clipped from the columns of some contemporary, has shone with strange lustre in his pages, few traces of British theology are discoverable among his lucubrations. But in the reason which our good brother of the quill assigns for his independence, we cannot but admire the extensive acquaintance with literary history to which nothing but its modesty can afford a suitable parallel. "One and another [of British *writers on mental philosophy and theology!*] we have seen cried up for a day, and then *pass into comparative oblivion*." The gifted COLERIDGE, whom the New-York Evangelist would crush with these astounding generalities, will pass through Lethe in good company. It were better to effect an immediate clearance of our library-shelves from the forgotten philosophy and theology of Burns, Stewart, Barrow, Baxter, Doddridge, and their once 'cried up' fellows, not forgetting a few such moderns as the Sumners, Whately, Douglas, Foster, and other-like, whose 'day' must be fast running to its end.—For Coleridge's philosophy, we commit it to the care of our brother of the Vermont Chronicle, who is abundantly able, and we trust willing, to brush off the fly whose buzzing has annoyed us.

INTELLIGENCE.

DOMESTIC.

CONFIRMATION.—The Rt. Rev. Bishop Brownell held a Confirmation at Christ Church, in this city, on Sunday afternoon, the 15th inst., when *twenty-one* persons ratified their baptismal engagements, in this holy rite.—*Episcopal Watchman.*

Church at Hartford.—It gives us pleasure to state, that the Rev. Hugh Smith, Rector of Christ Church, Hartford, arrived here with his family, on Saturday, and commenced his pastoral services in his new situation, on Sunday morning last.

We congratulate the congregation on their happy choice, and the diocese on this valuable addition to the ranks of its clergy. From the faithful exhibition of divine truth, in his impressive introductory discourse, we augur the best results from his ministrations. May they be long continued, and eminently prospered by the Great Shepherd and Bishop of souls.—*Ib.*

SUMMARY.

Theological Seminary of Virginia.—Through the politeness of a friend, we have received a catalogue of the Officers and Students of the Protestant Episcopal Theological Seminary, Fairfax County, Virginia, for the present year.

The following gentlemen constitute the Board of Managers:—Rt. Rev. Richard Channing Moore, D. D., *ex-officio*, President; Rt. Rev. William Meade, D. D., Vice-President; Rev. Edward C. McGuire, Secretary; John Gray, Esq., Treasurer; Rev. Reuel Keith, D. D., Rev. John H. Wingfield, Rev. John Grammer, Rev. John P. McGuire, Doctor Carter Berkley, Col. William Mayo, Colonel John Nelson, Philip Nelson, Esq., Robert P. Waring, Esq.

The Professors are, Rev. Reuel Keith, D. D., Professor of Systematic Divinity; Rev. Edward R. Lippitt, A. M., Professor of Sacred Literature; Rev. William Jackson, Professor of Pastoral Theology.

There are thirty Students; four in the Senior, nine in the Middle, and seventeen in the Junior Class. Of these, eight are from Virginia, seven from Maryland, three from South Carolina, three from Pennsylvania, two from Connecticut, two from Massachusetts, two from Vermont, one from N. Carolina, one from Rhode Island, and one from the city of Washington. Several candidates for admission, during the present term, were not received for want of accommodations. Measures will be taken to prevent this in future.

The following is a summary of the studies pursued at the Institution:—

First year—Hebrew Language, Exegetical Study of the Scriptures, Biblical Criticism, Biblical Antiquities, Introduction to the Study of the Scriptures, Evidences of Revealed Religion, Sacred Chronology, Biblical History.

Second year—Exegetical Study of the Hebrew and Greek Scriptures continued, Systematic Divinity, Ecclesiastical History, Church Polity, Composition and Delivery of Sermons.

Third year—Systematic Divinity continued, Pastoral Theology, Composition and Delivery of Sermons.

The qualifications for admission into the Junior Class of the Seminary, are the same as the Canons of the Church require of those who become candidates for orders without a dispensation.

This Insitution is located in the country, three miles distant from Alexandria, and eight from Washington. The eminence on which it stands is remarkable for the salubrity of its atmosphere, and commands an extensive aud delightful view of the District of Columbia, the Potomac River, and the surrounding country.

Vacation from the second Wednesday of July to the second Wednesday of October. A recess during Passion week.

Expenses.—Board, including room and furniture, lights, washing, and fuel, $75 per session of nine months.

Episcopal Watchman.

Commerce with Liberia.—The Managers of the American Colonization Society have determined to establish a regular line of packets between this country and Liberia, the vessels to be from 200 to 400 tons each, and to depart, alternately, as often as once in two months. Proposals are invited specifying the terms on which such vessels will be furnished, including all the expenses of the voyage.—*Boston Transcript.*

Churches in this City—Williams' Register contains a complete list of the churches in this city, with the names of the ministers. The whole number is 120, viz: Presbyterian 24, Episcopalian 23, Methodist 17, Baptist 14, Dutch Reformed 14, Roman Catholic 5, Friends 4, Jews 3, Lutheran 2, Independent 2, Universalist 2, Unitarian 2, Moravian 1, Mariners' 1, New Jerusalem 1, German Reformed 1, Christian 1, Miscellaneous 3.

Ministers in the State of New-York.

	No. in 1819.	No. in 1831.
Presbyterians and Cong.	328	460
Episcopalians,	83	143
Baptists,	130	310
Reformed Dutch,	105	98
Methodists,	90	357
Lutherans,	16	13
Other denominations, not enumerated in (1819)	—	89
Total	761	1479

Williams' Register.

Literary Cottage.—It is a remarkable fact, that Home wrote his tragedy of Douglas, Dr. Blair composed his Lectures, and Dr. Robertson compiled his History of Charles the Fifth, in the same small white cottage, still to be seen at Burnisford Links, in Scotland.—*Bost. Transcript.*

HALIFAX.

Society for the Propagation of the Gospel.

AN eloquent and impressive discourse was delivered on Sunday, February 21, in the parish Church of St. Paul, Halifax, in aid of the funds of this Society, by the Right Reverend the Lord Bishop of the Diocese, from Psalm lxvii. 2,—"That Thy way may be known upon earth, Thy saving health among all nations."

The strenuous exertions of this pious association in promoting the religious instruction of this colony are coeval with its existence: they have grown with its growth, and are still continued, though with resources diminished, from the increased demands which are made upon its benevolence. The statement of the benefits which had accrued from its exertions, and the claims which it had for assistance, not only from the members of the Episcopal Church, but from Christians of other denominations, were ably enforced, and the necessity which now existed, (in consequence of the diminution of the grant annually made to the Society from government,) of a liberal support from those who had so long enjoyed its protection, was most feelingly portrayed. During the delivery of the discourse, which was the first which had ever been made in the province for this specific object, the Bishop was much agitated, and his emotions were such, that at times, they almost impeded his utterance; there was not a heart in the Church, however, whose principles were those of the Church, or of a British subject, which did not vibrate in unison with his, as he gave a succinct account of the early foundation of this Missionary Society, of the care which it had ever extended to the Province of Nova Scotia and our other colonies, and of the urgent call which was now making from the East for missionaries, where millions of our fellow creatures are yet without the glad tidings of a Saviour. In the course of his Sermon the Bishop most eloquently adverted to the present distresses of the mother country with the pestilence just landed upon the shores which were once a land of refuge to the mourner. The effect was, in some degree, correspondent to the exertions which were made:—a sum amounting to 170*l.* was collected.

ACKNOWLEDGMENT.

CITY MISSION.

The City Missionary acknowledges the receipt of *five dollars*, "the result of economy;" for benevolent purposes.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 26th, from the following persons, viz:—

Rev. S. Fuller, Jr.—Z. Clark & Co.—H. Colburn—Rev. Wm. Norwood—James L. Hosford—Salmon Hall, *remit.*—Rev. A. Gibbes—L. J. Bisbee—Rev. Dr. Gadsden—Rev. Benjamin Hutchins—T. B. Lippitt—Coale & Littell—Charles S. Young 2—Stimpson & Clapp—Latimer & Co.—J. W. Wallace—S. P. Parker.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending April 26th, to the following persons, viz:—

Rev. Wm. Norwood, Windsor, N. C., one parcel, per Hicks & Smith, 172 Front-street, N. Y.—Rev. A. Gibbes, Charleston, S. C., one box, per brig Courier—Latimer & Co., Philadelphia, per Union Line—Rev A. H. Crosby, Yonkers, one parcel, per sloop Benjamin Franklin.

NOTICE: THEOLOGICAL EDUCATION.

The proprietor of the Protestant Episcopal Pulpit, having felt, in common with his brethren of the Church, the need of well qualified clergymen, and the inadequacy of the means provided for defraying the expenses of theological education to poor and pious young men of the Episcopal Communion—has been led to think that, as this periodical is indebted for its character and usefulness to the *gratuitous* contributions of gentlemen of the clergy, whose feelings would be justly offended by any direct offer of pecuniary compensation, the best, and most delicate return that he can make for their kindness, in furnishing Sermons for the work, is to appropriate a portion of its profits to the benefit of the Church at large.

He, therefore, gives notice, that while the present patronage continues, there shall be paid out of the profits arising therefrom, the sum of $150 *annually*, to the Faculty of the General Theological Seminary of the Protestant Episcopal Church, to be by *them* applied to the support of a student in the said Seminary. And so soon as an *increase* of patronage enables the proprietor to do so without actual loss, *double* the sum above named shall be applied to the purpose of clerical education.

He would also say to those of the Bishops and Clergy who have already been, or who may be applied to for their discourses for this work, and who feel willing to contribute to its pages, that they will please forward them with as little delay as possible, as every thing depends upon this—that due arrangements be made to insure the appearance of the different *numbers* at their proper seasons.

MISS GILBERT'S
BOARDING AND DAY SCHOOL.

Miss Angelica Gilbert continues her School at 113 Bleecker-street, (near Le Roy Place,) an airy and elevated situation, suitable to the accommodation of pupils from the country, and in the summer months from the more densely settled parts of the city.

The rudiments, as well as the higher branches usual in female education, are taught—the French Language and Drawing by the first masters; and Music, vocal and instrumental, by herself.

Terms made known on inquiry, and the most respectable references given, as (by permission) the Rev. Mr. Hawks, Rev. Mr. Cutler, Dr. S. Moore, Samuel Ward, Jr., Leonard Kip, George Shipman, Ogden Edwards, John Colt, Esq., and others, whose children have been at her school.

☞ The next quarter begins on Tuesday, the 8th May.
New-York, April, 1832. 4w

HARTFORD ACADEMY.

The second term of this institution will commence on the 3d of May. The course of instruction comprises all the usual branches of English education, together with the classical studies required to enter college; either, or both of which, may be attended to, at the option of the pupils.

The domestic department is superintended by a matron, assisted by her daughter; by whom the most careful attention is given to the morals, health, and comfort, of the younger pupils.

The instruction and government of the youth are committed to Mr. J. Lyman Clark, A. B., a graduate of Washington College, who has been long accustomed to the business of instruction; and to whom all letters relative to the admission of pupils may be addressed. Other teachers will be appointed as soon as their services are required.

Price of tuition, board, washing, fuel, and lights, for pupils

Under ten years of age, $125 per annum.
Over ten years of age, 150 per annum.

For tuition in modern languages, a separate charge will be made.

The pupils will be required, as in other institutions, to furnish their own clothing, beds, bedding, and towels, together with books and stationary, and medical attendance when sick. All other expenses are included in the prices above named.

Reference may be made to the Right Rev. Bishop Brownell, and to the President and Faculty of Washington College.

EDUCATION.

THE Spring Session of the BROOKLYN COLLEGIATE INSTITUTE for *Young Ladies* commences on the first of May. Board, Tuition, &c., $50 a quarter. The ornamental branches the usual extra charges.

April 18. 4w. I. & J. L. VAN DOREN.

SELECT ENGLISH AND CLASSICAL
BOARDING SCHOOL.

By the Rev. Clarkson Dunn, Rector of Christ Church, Newton, Sussex Co., New-Jersey. Small boys preferred. Charges very moderate.

For the Churchman.

ON THE RESURRECTION.

You pensive souls, who lately by the cross
Stood sadly mourning your dear Master's loss;
You that partook His agonies and fears,
Washing His wounds, and bathing them with tears;
You that with John and Mary did lament
The tragedy of that sole Innocent;
You Magdalens and Peters that wept there
Until a sin dropp'd with each several tear,
Come, see, (as that sweet lark of Heaven sings,)
The Son arise with healing in his wings:
The Sun of Righteousness, that lately sate
In a cloud red as blood; yet now in state,
Here reapproaching with refulgent rays,
Cheering our sadness, lengthening of our days—
This is the day which the Almighty made,
Nay—His almightiness this most display'd;
That power which had so many wonders show'd
On others, now one on Himself bestow'd.
Each faithful one with Job may sing
A song of triumph over terror's king.
I know my corpse from the devouring urn
(Away despair!) shall, one day, safe return.
I shall, new moulded, from the earth appear,
And yet, none other than I now am here.
My timorous heart and limbs, then, (vanish fear!)
Know you shall, one day, with your Lord appear,
He bears, and will return you. Dread not ills,
Afflictions and diseases. Death that kills,
Hath lost his sting; Christ rising from the dead,
Draws all the members to attend the Head.

Ed. Sparke, D.D. 1652.

FUNERAL HYMN.

Thou art gone to the grave! but we will not deplore thee,
Though sorrows and darkness encompass the tomb;
The Saviour has pass'd through its portals before thee,
And the lamp of his love is thy guide to the tomb.

Thou art gone to the grave! we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope since the Sinless hath died.

Thou art gone to the grave! and its mansion forsaking,
Perchance thy weak spirit in doubt linger'd long;
But the sunshine of heaven beam'd bright on thy waking,
And the sound which thou heard'st was the seraphim's song.

Thou art gone to the grave! but 't were vain to deplore thee,
When God was thy ransom, thy guardian, thy guide.
He gave thee, he took thee, and he will restore thee,
And death hath no sting since the Saviour hath died.

Bishop Heber.

THE MINISTRY.

PREPARATORY STUDIES.

With a very slight alteration, the language of Chillingworth, who says "that the Bible, and the Bible alone, is the religion of the Protestant," may be repeated, and even with greater correctness, as to the knowledge requisite for the minister. The Bible, and we may add with safety, the Bible alone, is the learning essential to the Christian minister. Other accomplishments he will need; but he will need them only in reference to this, and in subordination to this. He will need the knowledge of languages; but it will be merely that he may understand more accurately the meaning of the word of Scripture. He will need a knowledge of antiquities; but it will be merely that he may comprehend more fully the peculiarities of expression he meets with in the Scripture. He will need, more or less, those sciences which are usually taught under the names of logic, rhetoric, or philology; but he will only need them that he may be able to state more clearly, and to impress more deeply, through their help, the inferences he deduces from the Scripture. To enable him to extract from Scripture something of its inexhaustible riches of wisdom and of knowledge, he will need every aid which study, or experience, or learning, can afford. To enable him to meet the obstinate deceitfulness of the human heart, and to apply to the conscience those wholesome truths which it is unwilling to admit, he will need every art which the schools of rhetoricians used to offer; but these will be merely used as means for a certain end, and they will be all sought in order, that they may be turned to that purpose. The comprehension of Scripture, the interpretation of Scripture, and the application of Scripture, these will be his employments; but, under all the varieties of his work, Scripture will be the material on which he is employed; and nothing will possess any value in his eyes, nor seem to contribute to the accomplishment of his end, except it is derived from the authority of Scripture as its principle, or tends in some way or other to maintain and impress it upon others.

In conformity with this principle, by which the preparatory studies of her ministers are to be regulated, the Church of England seems herself to have been guided. She does not despise antiquity; she does not neglect those human means which may add dignity to her offices and solemnity to her worship; she does not reject the use of that light which God kindled originally in the intellect and reason of men; but she endeavors so to use, so to employ and exercise them, that they may act in subordination to the revealed word, and display and manifest forth its powers to greater edification. In the same manner the studies of her ministers are to be applied, not to the neglect, far less to the exclusion, of the Scripture; but simply and entirely to the development of its statements, to the elucidation of its mysteries, for the purpose of inquiries carried on in the most reverential respect for its authority, and in the most entire submission to its conclusions. That sacred volume which is placed in the hands of her ministers at the moment of their ordination, is not merely the token, but it forms the substance of their future labors. Thenceforward that book is to be their all. In that they are to trace their own credentials. In that, they are to find the terms of the reconciliation which it is their office to proclaim to others. In that, they are to seek the remedy for the various evils which it will be their duty to combat or relieve. Nothing that they can find within that book can be neglected, for all is given by inspiration of God; and in its various application, is profitable for reproof, for correction, for instruction in righteousness. Nothing that they can say will possess authority, unless it be derived from this; and nothing which is derived from this can be rejected with impunity by those to whom it is addressed.

Look at it in whatever way they choose, the claims it possesses are paramount, are irresistible. As coming from God—as being literally his word—the word which the Creator utters to his creature man, the knowledge which infinite wisdom sees fit to communicate—what can demand such reverence? As addressed to man himself, as containing the message of reconciliation, the means by which the sinner may find peace and acceptance with God—what can be of so much importance for men to hear? As offering comfort to those that are wretched, light to those that are in darkness, hope to those who are in despair—what can be so welcome? As opening heaven to the view of man, as unfolding the purposes of God toward ourselves; as clearing up the doubts and uncertainties of our present state by the realities of that which is to come; as raising us above ourselves, and as showing us things which are beyond all nature—what can be so glorious?

Would we indeed wish to know its real value, its real excellence—compare it, not with one only, but with all the other books which the wit or the industry of men have formed—and what will be the result? There are books, no doubt, which have done much toward increasing knowledge, enlarging the intellect, purifying the mind, and improving the state of man; but what would the combined effect of all appear, when weighed against the force of one single text of Scripture, resting, as it does, on its authority of the word of God? Compared with this, what are the consolations or the advantages which other books supply, but palliatives of an evil which they cannot heal; narcotics, which stupify the sense instead of relieving the pain; delusions, which increase the danger by cloaking its advances; miserable expedients, adopted by wretchedness to delay the misery which cannot be averted; while Scripture only discovers the evil in order to apply the cure, and offers a real and positive remedy for every evil of which we are conscious.

In this way, if the Scriptures form in one sense the sum and substance of a Christian minister's attainments, in another sense they are the point to which every ray of knowledge must be made to converge, in order to produce that light which it is his office to dispense to others. As officially charged with the exposition of the law of God, he must not only be familiar with its text; he must not only know the various materials of which the volume is composed, and the way in which they harmonize or clash with each other; but he must bring to the study of these separate portions, a mind prepared by exercise, fraught with knowledge, capable of perceiving or of extracting truth, and of exhibiting, with distinctness and with force, the truth which he collects.

Whatever may be the simplicity of the study proposed, it would be idle to suppose that a preparation like this can be accomplished without labor. Whoever considers for a moment, the nature of the materials which are thus brought before him; the infinite sublimity of the subjects of which they treat; the circumstances under which they were delivered, and under which they have been handed down; must feel that there is not an acquirement within the reach of human intellect, not a talent or a faculty in our nature, which may not be employed, which is not required in this study. The simplicity of the object, therefore, does not imply the facility of its acquisition. So wonderfully constituted, indeed, is that record of divine truth to which our attention is called, that while the humblest intellect may comprehend something, while the slightest measure of conscientious and faithful application is sure of being met by its proportionate degree of light; there is in it a breadth and depth, which the greatest powers and the most unbounded diligence will never be able to fathom. The way-faring men, though fools, shall not err therein; while angels still may be engaged in studying the unsearchable riches of Church, through the mysteries they behold in his Christ.

If, then, we are induced to name the Bible, and the Bible only, as the minister's appropriate learning, it must be understood that it is the Bible, as diligently studied under all the assistances which moral discipline and general literature supply; that it is the Bible, as illustrated by philology, as analyzed by meditation and study; as considered in all its several parts, and in its application to the wants and necessities of the heart; and, above all, as read with prayer and with reflection; and as interpreted in the very spirit which it inculcates. To think otherwise, would be to substitute the letter for the spirit, the form for the substance; and he knows little of the office he undertakes—has little considered the greatness of the work, and the extent of its responsibility, who imagines that a hasty, and partial, and imperfect study of the Bible, may supersede the necessity of other acquirements, and qualify him at once for the perilous distinction of becoming a guide to others.

To be continued.

PRACTICAL.

To the Editors of the Churchman.

Reverend Sirs,—I have derived much gratification from the perusal of the enclosed discourse. It was addressed to the junior members of the University of Oxford, in 1829, by the author of two excellent duodecimo volumes, "The Social Conduct of a Christian Considered, in Seven Sermons addressed to an Individual," and "Seven Sermons on the Course of Christian Life." (Oxford, Baxter, 1825.)

I am of opinion that the introduction of a discourse of so much merit to the notice of those numerous youths who are pursuing liberal studies in the States of America, may be attended with advantage. I have never seen any other copy of this sermon (published singly at Oxford in 1829) than my own. I therefore send a manuscript copy of it to your address, that, if you coincide with me in opinion as to its probable usefulness, you may insert it in your very valuable miscellany.

The author of it is the Rev. Charles Girdlestone, of Baliol College, Oxford. To this sermon his name is affixed. The two little works by the same author, (for introducing them to an acquaintance with which, I shall have the thanks of many of your readers,) were published anonymously.

Oxoniensis.

SOBERNESS OF MIND IN YOUTH.

"Young men, likewise, exhort to be sober-minded."—*Titus* ii. 6.

Τὺς νεωτερυς ὡσαύτως παρακάλει σωφρονεῖν.

St. Paul has, in this chapter, suggested to Titus various topics of exhortation, to be applied as occasion might serve, to the different members of his flock. The Christian minister, who acts under these directions, and who, in regard to every congregation he is appointed to address, knows that he must, hereafter, answer, if not for the success, yet for the zeal and affection, of his labors; is forcibly reminded, in a place like this, of the especial duties which he owes toward the young, and is no less prompted by his own inclination, than bound by the command of the apostle, to exhort them to be sober-minded. Not only, then, renouncing those foolish and vain questions which St. Paul would ever have us avoid, but passing by, also, those disputed points of moral and religious interest, whose rational discussion will often lead the well-informed mind to the best practical reflections, I offer to young men a few plain considerations on the quality which is recommended in the text, on the evils it is designed to obviate, the benefits it is fitted to confer, and on those most exalted motives which should induce them to study what God enjoins, to do whatever he commands "with all their heart, with all their mind, with all their soul, and with all their strength."

The meaning to be here attached to the word (σωφρονεῖν) we translate "to be sober-minded," may be illustrated by some of the other passages of the New Testament in which it occurs. In the 5th chapter of St. Mark, v. 15, and in the 8th of St. Luke, v. 35, it is used to express the sound state of mind recovered by a lunatic, out of whom went the legion of devils into the herd of swine. It is, in each case, translated "being in his right mind." Again, in the 5th chapter of the 2 Cor. v. 13, St. Paul opposes the same original word (σωφρονεῖν) to one which signifies "being out of his mind," thus "whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause." (εἴτε γὰρ ἐξέστημεν, ΘΕΩ, εἴτε σωφρονοῦμεν, ὑμῖν.)

In the Choice of Principles.

Thus the word, strictly, means to possess that sound state of the intellect which is opposed to he wanderings of a mind deranged,—to be in one's right senses. Hence it comes to signify, (as in the passage before us,) to apprehend clearly, to judge truly, to reason correctly, not in words only, but in things, not in the management of discourse, but in the choice of those pursuits and principles on which the character of life depends. It is to see things as they are, the world and all that is therein, in its just importance, not magnified by the eagerness of enjoyment, not extenuated by the pride of indifference, not distorted by passion, by prejudice, nor by false enthusiasm. It is to discern between good and evil, great and small, with an eye not only to what is near and present, but to consequences wide in extent, remote in effect, and to results which shall not be wholly fulfilled till time and space shall be no more.

A condition of mind, thus sound and clear, in which the several faculties have each their proper exercise, wherein sense and reason, feeling and imagination, perform harmoniously their respective functions, and minister to their possessor the highest happiness this world can offer, and the next bestow, is the quality which, in the comprehensive expression of the text, I am required to enforce on the attention of the young. The character peculiar to your period of life, may, indeed, in some degree, be not unaptly compared to the symptoms of a disordered intellect. Anger is not the only passion which might have been described as madness for the time it lasts. Every unruly affection, every proud imagination, that now vigorously contends for the mastery within you, deranges, by its undue indulgence, that right action of the several faculties, in which the health of the whole mind consists.

How many, excited by desire, corrupted by evil communication, seduced by a false show of short-lived pleasure, rush forward in the enjoyment of every known gratification, to exhaust in youth the health and resources of after years, and learn when too late, that they have pursued a path whose course is sorrow, and its end destruction!

How many, beguiled by conceit, deceived by their inexperience of the world, are eager to display acquirements which they should rather be studious to increase, to teach when they have scarce begun to learn, and to assume, in the tone of their conversation, and the conduct of their lives, a confidence of authority which old age would barely justify!

How many, with imaginations engrossed by some partial view of good, devote their best years to false and ineffectual schemes of usefulness and duty, doomed to regret, ere long, their labor lost, to mourn their time misspent, and to begin, perhaps, again, a new career of error, that ends in like failure and disappointment!

Such is the melancholy view of the consequences which commonly result from the errors peculiarly incidental to youth, from that high excitement of the feelings, or of the imagination, whether by passion, by pride, or by enthusiasm, which deranges the faculty of choice, and offering false hopes, for joy yields vanity, for peace, vexation of spirit. To guard, if it may be, against these dangers, many who are, I trust, yet sound; to recover, if it might be, some who are already under the influence of delusion, and to impress on all a principle of choice and action whose adoption, in the outset of life, is to all of the utmost importance, I proceed to enforce on young men the duty of being sober-minded, by pointing out how it may save them from these evils, and secure to them many and inestimable advantages.

In the Pursuit of Pleasure.

And, first, in that first and most obvious temptation of youth, the pursuit of pleasure. Are you inclined to seek the gross sensual pleasures of intemperance and impurity? Lay to heart how uniformly they tend to debase, to dull, to enervate the nobler energies of the soul. Consider, that the outward senses are to be the servants, not the masters, of the inward purposes; that the gratifications connected with their exercise cannot be abused without the certain derangement of the whole inward constitution. Reflect, that herein the will of Him who made you has been most explicitly declared, and that there are no offences of which your own conscience and His holy word unite more forcibly to assure you that their end is misery here and hereafter. Against the momentary indulgence of desire, weigh the misery you entail on others, the loss of character, the corruption of principles, the growth and strength of evil habits, the outrage offered to that Holy Spirit whose temple your bodies are, and the infallible declarations of Scripture, that they which do such things shall not inherit the kingdom of God. And think not that you may venture a single step without danger of a confirmed habit, or wilfully harbor one thought of evil, without risk of infecting the imagination through life. Far greater effort is required to return, than might now suffice to uphold you innocent;—far more the inducements to repeat, than first to commit offence;—to put aside enfeebled purposes will be found far easier than to violate unbroken resolutions of good. The imagination, once tainted, will grow more and more disordered, will more and more widely seek to itself nourishment of evil, thwarting the sound exercise of all other faculties, aggravating continually the difficulty of reform, and where, happily, by God's grace, it is attained, imbittering its enjoyment, and endangering its stability.

Learn, then, to regard, with sound and sober view, the consequences that follow from each single act of sensual indulgence. Judge herein not by the light estimate of the world, formed to excuse each other in their several offences, but by your own conscience, but by your own reasonable observation, but by the plain declarations of Scripture. And the greater your danger is from the contagion of ill example, or the force of youthful lusts, so much the more carefully watch against each rising thought of ill, so much the more prudently adopt those means of safety, in which you may expect the most effectual support. Feeble is your own utmost strength, frail are your own best resolutions; confirm them with Christian motives, aid them with Christian grace, with prayer, with thanksgiving, and with that most appropriate reflection, "How can I do this great wickedness, and sin against God?"

Or, again, are you, attracted by the pleasures of an idle, gay, dissipated life, tempted to waste in frivolous amusement, in trifling pursuits, and in the enjoyment of unprofitable, if not profligate society the means which many an anxious parent, with view to your effectual improvement, spares cheerfully though hardly,—the hours which you will yourselves, some day, regret as having afforded the very best of all opportunities for the acquiring of useful knowledge, valuable friends, and a character, habits, and disposition of heart, which should make you respected in life, and prepared for the change which awaits you in death? Here, too, are your faculties biassed, your feelings perverted, your judgment unsound, your choice unreasonable. Right reason, sober observation, natural affection, will enable you to derive immediate pleasure from fulfilling the expectations of your nearest friends, will direct you to make amusement only the relaxation of labor, exertion the real object of life, especially of that period when what is learned is longest remembered, what is practised most deeply impressed. Life is not made for gaiety. "In the sweat of thy brow thou shalt eat thy bread," is the appointed lot of every child of Adam. They who would avoid it by the unmingled enjoyment of pleasure, make poison to themselves of that heavenly cordial, whose moderate use is designed for our perpetual refreshment. By contending with difficulty, by patient application, by the practice of frugality and self-denial, each may fairly hope to be fitted for some useful station, wherein the abilities and means at his disposal, employed with judgment and dispensed with readiness, may minister to the welfare of his fellow-creatures. This will be real pleasure;—and *true soberness of mind* will make you *now* judge it to be so;—to feel yourselves fitted by a well spent youth, for a useful life, to benefit, year after year, all whom your means of usefulness can reach, and to reflect, as old age draws on, that you have endeavored to redeem that time which has been given you to prepare for eternity.

To be continued.

CONTENTMENT.

The ill-matched Legs.—Suppose a man had a mighty long leg, and his other were short—why, though one of his legs be longer than ordinary, yet he could not go as well as a man that hath both his legs shorter than he. I compare a long leg, when one is longer than another, to a man that hath a high condition, and is very rich, and a great man in the world; but he hath a great proud heart too, that is longer and larger than his condition: now this man cannot but be troubled in his condition. Now another man that is in a mean condition, his condition is low, and his heart is low too; so that his heart and his condition are both even together, and this man goes on with more ease abundantly than the other doth.

Children after Clouds.—I cannot compare the folly of men and women that think to get contentment with their musing about other conditions, better than to the way of children; perhaps they are gotten upon a hill, and they look a good way off and see another hill, and they think if they were upon the top of that hill, then they were able to touch the clouds with their fingers; but when they are on the top of that hill, alas! then they are as far from the clouds as they were before.—*Burroughs.* *Boston Recorder.*

DEVOTIONAL.

For the Churchman.

THE WIDOW'S PRAYER.

Compiled from Scripture, by a Lady.

Rev. iv. 8. Holy, holy, holy, Lord God Al-
mighty! which was, and is, and is
1 Kings viii. 28. to come; have thou respect unto the
prayer of thy servant, and to her sup-
plication, O Lord my God! to hearken
unto the cry and to the prayer which
thy servant prayeth before thee this
day.
Ps. xxv. 1. Unto Thee, O Lord! do I lift up
16. my soul; turn thee unto me and have
mercy upon me, for I am desolate and
Job iii. 25. afflicted: the thing which I greatly
Ps. xxv. 17, feared is come upon me; the troubles
18. of my heart are enlarged; O bring
thou me out of my distresses; look
upon my affliction and forgive all my
Ps. cxliii. 4. sins. My spirit is overwhelmed within
me; my heart within me is desolate.
Ps. xxxviii. 21, Forsake me not, O Lord! O my God!
22, be not far from me! make haste to
15. help me, O Lord, my salvation! for
in thee, O Lord, do I hope.
Judith ix. 11. Thou wilt hear, O Lord, my God!
for thou art a God of the afflicted, a
helper of the oppressed, an upholder
of the weak, a protector of the for-
lorn, a saviour of them that are with-
out hope.
Ps. xl. 11, Withhold not thou thy tender
mercies from me, O Lord! Let thy
loving kindness and thy truth con-
12, tinually preserve me, for innumera-
ble evils have compassed me about;
17. therefore my heart faileth me. I am
poor and needy; yet the Lord think-
eth upon me; thou art my helper
and deliverer; make no long tarry-
ing, O my God!
Ps. lvii. 1, 2. Be merciful unto me, O God! be
merciful unto me, for my soul trust-
eth in thee; yea, in the shadow of
thy wings will I make my refuge,
until these calamities be overpassed.
I will cry unto God most high—unto
God that performeth all things for
me. In God have I put my trust;
Ps. xci. 10. there shall no evil befal me. For I
Rom. viii. 38, am persuaded that neither death, nor
39. life, nor angels, nor principalities, nor
powers, nor things present, nor things
to come, nor height, nor depth, nor
any other creature, shall be able to
separate us from the love of God
which is in Christ Jesus our Lord.
Ps. cxix. 137. Righteous art thou, O Lord! and up-
Rom. viii. 28. right are thy judgments; and we know
that all things work together for good
to them that love God.
Matt. vi. 10. Thy will be done! I would not
1 Thess. iv. 13, sorrow even as others which have no
14. hope, for I believe that as Jesus died
and rose again, even so them also
which sleep in Jesus, will God bring
with him.
Ps. cxxiii. 1. Unto Thee lift I up mine eyes,
O thou that dwellest in the heavens.
I know that the Lord will maintain
Ps. lxviii. 5. the cause of the afflicted, for a father
of the fatherless, and a judge of the
widows, is God in his holy habitation!
Hosea xiv. 3. In Thee the fatherless findeth mercy.
Jer. xlix. 7, Thus saith the Lord of hosts, "Leave
11. thy fatherless children, I will pre-
serve them alive; and let thy widows
trust in me."
Heb. ii. 13. I will put my trust in Thee, behold
I, and the children which thou hast
given me.
John xvii. 11, Holy Father! keep through thine
own name those whom thou hast
15, given me: I pray not that thou
shouldest take them out of the world,
but that thou shouldest keep them
17. from the evil. Sanctify them through
Matt. vi. 10. thy truth. May thy kingdom come to
1 Cor. iv. 20. us; not in word only, but in power.
Numb. vi. 24, The Lord bless them and keep them:
25, the Lord make his face to shine upon
26. them and be gracious unto them; the
Lord lift up the light of his counte-
nance upon them and give them peace,
2 Pet. iii. 18. that they may grow in grace and in the
knowledge of our Lord and Saviour
Jesus Christ.
Jude 24, 25. Now unto him that is able to keep
us from falling, and to present us
faultless before the presence of his
glory with exceeding joy, to the only
wise God our Saviour, be glory and
majesty, dominion and power, both
now and ever. *Amen.*

THE NEW-YORK

PROTESTANT EPISCOPAL PRESS,

WAS INSTITUTED IN 1828.

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Its objects, as declared by the Constitution, are the printing, binding, and publishing Bibles, Common Prayer Books, and other books, pamphlets, tracts, &c., on subjects connected with the doctrines, constitution, discipline and worship, of the Protestant Episcopal Church in the United States; and otherwise to aid the institutions of this Church, as provided in another article of the Constitution.

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